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CHRISTIAN PUBLIC WORSHIP

ITS HISTORY, DEVELOPMENT AND RITUAL FOR TO-DAY

CHRISTIAN PUBLIC WORSHIP

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BY
THOMAS L. HARRIS

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FIRST EDITION

TO THOSE
WHO WORSHIPPED
IN JESUS COLLEGE CHAPEL
CAMBRIDGE
1919–1923
THIS BOOK IS DEDICATED

PREFACE

Religion begins with ritual. The savage before he has a theology has his rites and ceremonies. Men went through the ritual of sacrifice long before they evolved a theory of sacrifice, and mankind understood ritual purity centuries before they even conceived of moral purity. For the savage and the child the act alone is important; for them the motive is without significance.

Anthropologists have abundant examples of the importance of ritual in the history of religion. The group submits itself to a ritual and that ritual habitually evokes an expected response. For instance, the war dance is a piece of ritual which arouses in the warriors all the sentiments of courage and ferocity that are necessary for the conduct of war. A cheer leader is a ritualist with his own particular methods for arousing an appropriate emotion in the spectators and the team. Ritualism is an ancient but also a persistent device for stimulating desired emotions. In one form or another ritual has always been associated with religion since ritual provides not only a stimulus but also an outlet for religious emotions.

For example, the ritual act of bowing before the altar by force of association serves to inculcate a spirit of reverence while, at the very same time,

providing an act which expresses the emotion of reverence. Such ritual acts cannot be successfully attacked or defended by appeals to logic or to common sense. Ritual is never rational or irrational, though it is often bad. It is bad whenever it arouses inappropriate or undesirable emotions. The ritual act of saluting the flag is quite meaningless apart from the emotion attached to the act. In itself the act of saluting can neither be approved nor condemned; only the emotions of patriotism and nationalism associated with the act have moral and rational significance.

Even the religion of the individual most frequently arises from the constant performance of ritual acts. The child is accustomed to kneeling at his bedside, folding his hands, closing his eyes and saying the Lord's Prayer. Years later the man drifts away from religion but still keeps up the old ritual of childhood and round that simple childish act gathers whatever religious experience has accrued to him. Frequently men confess that they have thrown off their old beliefs, abandoned their old standards of conduct, but have been unable to root out the rituals of childhood or the emotions associated with those acts. The cult is the very root of religion; if it fails religion withers.

Ministers have therefore due occasion for worry over any decline in church attendance, for though religion does not consist solely of public worship, it does not survive long without some cult. The new wine of modern thought has burst the old bottles of organized religion, but the need is for new bottles, not for no bottles. The old forms of worship, the

ancient rituals, are failing to satisfy modern needs. Public worship is ceasing to be attended not because public worship has become unnecessary but because the particular kinds of public worship which the churches offer are unattractive, inappropriate, and unsatisfying.

The utter inadequacy of most existing forms of worship was revealed to me (and to many others) during the war. Sunday after Sunday I sat as a schoolboy in one of the most beautiful of the English cathedrals and listened to a doddering precentor monotone the Tudor English of a prayer book designed to meet the needs of Tudor times. Sunday after Sunday I wondered how it was that religion, which once had inspired the builders of Ely Cathedral and the writers of the Prayer Book, could have become so impotent in 1918. It became evident to me that worship was no longer adapted to the needs and aspirations of modern life. Thenceforth I was interested in public worship and in ritual not for what they once were but for what they might become. I hoped then, what now I believe, that ritual and worship can again be made intelligible and serviceable.

The purpose of this book is to indicate the main principles of public worship, and to show by example along what lines experiments in worship can profitably be made, so that the growth of the Christian cult may be intelligently directed to meet the changing needs of the times rather than become dwarfed and stunted by a slavish respect for the past.

Ignorance of the past, however, leads not only to a

repetition of past mistakes but to the false belief that present and familiar forms are ancient and immutable. The history of worship clearly shows the continuous growth of the Christian cult. Even printing has been powerless to prevent deviation from authorized forms and the growth of new forms. Not a single Anglican Church faithfully and at all points obeys the letter of the printed Prayer Book. Not even the conservatism of Rome has been able to check completely the slow appearance of considerable changes in the public worship of the Church.

Since, then, some acquaintance with the significant developments of the past is equally as necessary for the proper understanding of present difficulties as for the wise consideration of future schemes, and because there is no brief history of Christian public worship to which the reader can be referred, the book opens with a long chapter on the Development of Christian Public Worship. This long chapter, inadequate as it is, provides, I hope, the bare minimum of information without which it is impossible to understand either the evolution of our present forms of public worship or those underlying principles to the discussion of which the chapter on the Rationale of Common Prayer and Public Worship is devoted.

The second chapter on the Rationale of Common Prayer and Public Worship is concerned with those principles of worship which history seems to show are essential to the Christian cult. These principles are illustrated in detail by the services which occupy the greater part of the book.

However, these services are more than illustrations of the general principles of public worship; they are experiments with them. Each service has a preface telling at length how the general principles of worship have been applied, and in this preface attention is drawn to any noteworthy feature in the order of service. These services have been collected and edited, not for the purpose of forming a prayer book, but as examples of experiments in public worship, as illustrations of how old material may be adapted for modern needs, and of how new modes of worship can be devised once the underlying principles of the drama of public worship are thoroughly mastered.[1]

The great liturgies of the past were the work of countless unknown experimenters. From ceaseless, patient, and courageous experimentation may come new liturgies which shall bring men to a sense of the presence of God and to a recognition and reverence of all that is worthy in human life.

The three elements in any great religion are its theology, its ethics, and its cult, and of these three the cult is the most important. Christian theology and ethics are being analyzed by the modern mind and being transformed by the modern spirit; it is high time that the Christian cult whether Catholic or Protestant should submit itself to the same ordeal, so that for the new age new forms of worship may be devised and old forms of worship reinterpreted.

[1]Those who desire to know of good books on the subject are referred to the Appendix.

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INTRODUCTION

HENRY SLOANE COFFIN, D.D.

There are many signs that worship is to be the next chief concern of our churches. Philosophers of religion have much to say about it; books which treat of its underlying principles and of the art of conducting it are multiplying; much attention is being given to church architecture and music; discussions on Prayer Book revision gain the front page in newspapers on both sides of the Atlantic; many collections of prayers have appeared from the press; people in all the churches are wistful for services which shall give them more vital fellowship with the living God and enable them to draw more largely upon spiritual resources.

This book is an attempt by one of our younger ministers to give a brief history of Christian worship, to set forth certain principles for its effective conduct in our day and to suggest typical forms of services. Mr. Harris has a frank and honest mind which looks at religious questions with sincerity and keen insight; and he speaks on them with an absence of convention which freshens their reality for us. One need not agree with all his statements nor find all his suggested services congenial, but this is a day for experimenta-

tion in this most important realm. His experiments are based on a sound knowledge of liturgical tradition and they are well fitted to assist ministers in all communions in thinking their way to quicken and enrich the common worship of their people.

CHRISTIAN PUBLIC WORSHIP

ITS HISTORY, DEVELOPMENT AND RITUAL FOR TO-DAY

CHRISTIAN PUBLIC WORSHIP

CHAPTER I

The Development of Christian Public Worship

Whenever possible a doctor takes a medical history of the patient before he makes his diagnosis. History is always of assistance in solving present difficulties, for history presents us with a record, often difficult to decipher, of the success and failure of past experiments and with an account of the growth of the morbid conditions which constitute our problem.

Public worship in Christendom is admittedly in an unhealthy, some say in a critical state. Most churches report a general falling off in attendance. In some countries and with some denominations the decline of Christian public worship is grave. One can scarcely presume to make a diagnosis or to suggest a remedy without the aid of history.

For this reason I have devoted a chapter to this slight historical essay on the development of public worship. It is obviously impossible within the limits of a chapter to write a history of Christian worship; moreover, I have not the learning to do it. But it is possible, even with this double handicap, to indicate the main features of the development of our public

worship, and to show their significance for the problem of the essence and function of public worship; this is what I have set out to do in this sketch.

Before tracing the development of Christian public worship it must be emphasized that development is not necessarily, or even commonly, degeneration. It was a cardinal mistake of some of the Reformers to imagine that every development from New Testament times was evil. Present-day religious conservatives, whether Catholic or Protestant, make a similar mistake when they suppose that every threatened change must be a change for the worse. Fresh growth can be either malignant or benign. Only close examination can determine which. It is vain to limit the epithet "Christian" to those beliefs and practices which the historical records of the New Testament show explicitly to have been the beliefs and practices of Christ himself or of his immediate disciples. Any attempt to define "Christian" as "according to the Spirit of Christ" is historically worthless, for such a phrase as "according to the Spirit of Christ" is too vague and subjective.[1] It is safe to allow the term "Christian" to those who claim it. Certainly some practices that make that claim are hard to reconcile with the Christ of the gospels, but on examination such practices are almost always found to have some root in indubitable Christianity.

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[1]This is too bluntly expressed, for historical criticism has made clearer the historic figure of Christ, and for us his standards must approximate to ultimate standards. However, the phrase "according to the Spirit of Christ" as usually employed is too subjective to be a norm for worship.

It cannot be maintained too strongly that any great historical phenomenon (*e. g.*, Christianity or Socialism) is a complex growth that never can be perfectly distinguished from its environment. Christianity was germinated in Judaism and almost at once took root in the ancient Gentile world; and, however much it may owe to its Founder, Christ, and to the great Apostle Paul, it even more assuredly is in debt to Judaism where it was born, and to the ancient world where it grew up. To understand Christian Public Worship it is necessary to know something about the public worship of the Jews, and of the Greek- and Latin-speaking world.

THE DEBT TO JUDAISM

The first Christians, almost to a man, were Jews. Like our Lord Himself they had worshipped habitually in the synagogue and occasionally in the Temple. Many lived and died as Christian Jews, looking on Jesus as the fulfillment of prophecy, but still obedient to the law of Moses. And when Christianity spread beyond Palestine, at first it was accepted by men and women who were either Jews in contact with Gentiles, or Gentiles in contact with Jews. No matter how great the change wrought by the new leaven of Christianity, the primitive Church was formed of the same dough as the rest of the ancient world. Christians might forsake the synagogue or the temple of Mithras, but the synagogue and the temple of Mithras had helped to form their religious life.

It was inevitable that Christian worship should be in debt first to Judaism and secondly to the Gentile world.

What are the main items in this debt to Judaism?

At about the time of the crucifixion the public worship of the Jews was reaching the end of a long development. For centuries Jews had been living far away from Jerusalem where was the Temple, the natural centre of their national religion. The Jews of Palestine might still strive to live and to worship according to the law of Moses, as Ezra and Nehemiah were supposed to have done, but the Jews of Rome and Alexandria could not. They had to worship Jehovah in a new way; for them worship at the Temple could only be a rare experience. Their habitual place of worship was the synagogue, and that was true even for the Galileans amongst whom Jesus lived. The destruction of the temple forty years after the crucifixion set the seal of history on the Old Testament worship. Henceforth the Jew worshipped in the synagogue in his own city because the holy city and the Temple, which was the glory of Jerusalem, were destroyed.

The worship of the Temple had but a small influence upon the development of the public worship of the Christian Church. Old Testament texts, as we see in the Epistle to the Hebrews and more clearly in Clement, helped, perhaps, to form the Christian notion of priesthood and sacrifice. The passover and the Lord's Supper have some, though not a very clear, connection; but the worship of the synagogue left an

immediate and permanent impression upon the worship of the Christian Church.[2] From the synagogue the Christian Church took over for use in its public worship not only the Old Testament (which, significantly enough, the heretic Marcion, who most emphasized the originality of Christianity, omitted) and the Psalter but also, with modifications, some of the set prayers.[3]

More important than the borrowing of Scriptures and forms of prayer, was the fact that Christianity preserved and transmitted two great spiritual conceptions. First, the Christian Church inherited the filial relationship between the worshipper and God—a relationship ratified for the Jew by the national covenant of Abraham, and for the Christian by the new covenant of Christ. This sense of filial relationship, intensified and purified from a false national pride as it was by Jesus, gave to the worship of the Christian Church a sense of intimacy with God and a fellowship with one another that no Gentile temple worship ever had, and which even in the Jewish synagogues was not excelled.

Connected with this strong sense of filial relationship with God (and likewise borrowed from Judaism) was a sense of social solidarity. The followers of the Hellenic cults were astonishingly eclectic. There seems to have been no feeling whatever against devotees of Isis also being devotees of Mithras, but the

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[2]See Oesterley, *The Jewish Background of the Christian Liturgy.*

[3]The Lord's Prayer owes phrase after phrase to the prayers of the synagogue.

Jew, because of his intense nationalistic monotheism, kept himself apart. The Christian Church, inheriting Jewish monotheism also (though not quite so successfully) kept itself apart from Gentile religions. This ability to withstand the religious syncretism that prevailed elsewhere had an important bearing upon the development of the public worship of the Church. Deliberate borrowing from pagan worship was made very difficult until after the conversion of Constantine. If the Christian Church had not inherited exclusive monotheism from Judaism, it would have become assimilated and confused with the worship of the pagan temples; as it was, the worship of the Church was strongly influenced by the worship of paganism.[4]

A secondary consequence of this social solidarity that the Catholic Church acquired from Judaism was the inflexibility with which the Church required instruction and testing of the candidates for baptism, and excluded the unbaptized from full participation in the most sacred rites. Of course the mystery religions made a similar demand, but the initiation of Christian baptism demanded an ethical standard. Now this demand which was due to the ethical heritage from Judaism was not made by the pagan competitors of Christianity. The Christian congregation was exclusive, and a fairly high ethical standard for membership was maintained. There was, likewise a Jew-

[4]The attempt to trace everything in their worship to the "mystery religions" has been abandoned by most eminent scholars who are beginning to realize that Judaism is also the parent of Christianity.

ish trait, an intense consciousness of filial relationship with God and fraternal relationship one with another.

The primitive worship of the Church was characterized, therefore, by intimacy with God and fellowship one with another. This intimacy and fellowship made possible an intense earnestness and joyousness and freedom from care, which we shall see was in large measure superseded by an anxiety over sin and by a desire for propitiation and mediation when once, after the age of persecution, the barriers were let down and all and sundry flocked into the Church patronized by the emperor.

THE DEBT TO HELLENISM

Scarcely second in importance is the debt that Christian worship owes to the Gentile religions that flourished in the ancient world; but whereas that of Christianity to Judaism is direct, the debt to Hellenism is almost entirely indirect. It has been suggested that the Eucharist was directly borrowed by St. Paul from the mystery religions, and that the traditional threefold ministry is a conscious adaptation from Mithraism to Christianity. Not only do the exclusiveness of the Christian Church and its detestation of idolatry make deliberate borrowing most unlikely, but direct evidence that Catholic Christianity borrowed deliberately any of its worship or doctrine from the pa ʒan religion is, to say the least, slender. Some forms of Gnosticism were more or less deliberate amal-

gams of Christianity with paganism, and after the conversion of Constantine the influx of semipagan converts resulted in the importation into Christianity of many practices and some doctrines which originated in the paganism of Greece, or of Egypt, or of Syria, but in the earliest formative period (say up till A. D. 250) the main stem of Christianity had no slip from the mystery religions grafted upon it.

Indirectly, however, the connections between Christianity and the other non-Jewish religions of the Empire were important. To continue the metaphor of the tree, Christianity was of the same species as Judaism; no mystery religion was grafted upon it, but it grew in the same soil as the mystery religions and was exposed to the same environment, and, therefore, tended to grow in the same way.

The Lord's Supper may have been and in all probability was essentially Jewish in origin. On examination St. Paul's own thoughts and attitude toward it are found to be fundamentally in keeping with his Jewish upbringing; nevertheless, St. Paul speaking to those acquainted with the "mysteries" could not have failed to leave them with the impression that the Christian Eucharist had, to say the least, points in common with the mystery religions which they knew so well.

The Jews practised baptism but the identical rite to a Jew would have suggested one set of ideas and to a pagan acquainted with the initiation rites of Mithraism quite another set of ideas.

In theology and devotion there was the same

ambivalence. The fourth gospel has been interpreted by some modern scholars as a Jewish and by others as a Hellenistic document; ancient readers would have sensed the same ambiguity. To the pagan the "Logos" would have reminded him of the Stoics, to the Jew it would have suggested the Memra. Eternal life would have suggested to a Jew the resurrection of the just, to a Gentile the immortality which some of the mystery religions offered to their initiates. While it is interesting to discover what the author himself meant, for our purpose it is more important to remember how easily the reader would have read into the author's words references to his own religious background.

Once the Church had finally separated itself from Judaism and increasingly recruited itself from the Gentile world, so it included within itself habits of thought and worship which had been formed in the environment where the mystery religions flourished. This mode of indirect borrowing was as fruitful as the Church's direct borrowing from Judaism.

Undoubtedly the development of the Catholic theory of the sacraments was fostered by the presence of the mystery religions. Baptism came to be viewed in much the same light as the initiation into a mystery religion. The Eucharist began to collect around itself the atmosphere that hung around the sacred (and secret) rites of Mithra or of Isis. Originally the Eucharist had been preëminently an act of fellowship, of memorial, of covenant; these aspects were later overshadowed by new concepts of the Eucharist

as a rite conferring immortality. Irenæus and Serapion both call the Eucharist a "medicine of immortality." It is as idle to question the legitimacy of this development as to question the legitimacy of a son taking after his father, for if Judaism was the mother of Christianity, Hellenism was the father.

Christian worship owed to Judaism its strong sense of social solidarity.[5] It also owed to Judaism the Old Testament scriptures, including the Psalter, the sermon, and the sense of filial relationship to God. To Hellenism the Catholic Church owed the development of its sacramental idea. However, we must beware of thinking of Christian worship as a mere addition of certain Hellenic traits to certain Jewish ones; Christianity was no more the sum of Hellenism and Judaism than a child is of its mother and father, or to use a more apt metaphor, than a plant is the addition of environment to the seed. Christianity had within it a vital principle of growth, which implies the power alike of assimilation and elimination.

PUBLIC WORSHIP IN THE NEW TESTAMENT

The references to public worship in the New Testament need no extended notice. Almost every one of these references is an occasion for debate as to its precise meaning, which in itself suggests that the worship of the early Church was not so wedded to a

[5]It is interesting to note that the doctrine of the Spirit developed out of the group experience of the Church; indeed Hippolytus almost identifies Holy Church with Holy Spirit.

fixed routine that a clear and universal description of it is possible.

The early Christians in the New Testament are represented for the most part as worshipping in the synagogue, and even in the temple as good Jews. The specifically Christian assemblies were additional to their weekly public worship. The situation has an analogy in the early history of Methodism. The early Methodists worshipped publicly in the parish church according to the rites and ceremonies set forth in the Prayer Book, but in addition to the set services of the Prayer Book they had assemblies and prayer meetings of their own. As the Church of England gradually forced the Methodists out, so these assemblies and meetings, which originally had been additional to the regular services of the Prayer Book, became the sole exercises of the Methodists at public worship. Just as the Methodists gradually abandoned the parish church so the Christians abandoned the synagogue, and just as the informal services of Methodism, which had begun as supplements, became the regular occasion for worship, so the Lord's Supper, which was at first merely an addition made by Jewish Christians to the worship of the synagogue, gradually became the regular occasion for Christian public worship.

It is not surprising that these informal acts of worship were occasionally scenes of disorder; every minister knows how a prayer meeting can get out of hand. There was real need for St. Paul to remind the Corinthian Christians, who revelled in the gift of tongues,

that "God is not the author of confusion but of peace, as in all the churches of the saints." Disorder was the bane of informality but fellowship was the gain, and this fellowship had a practical expression in a common meal which was associated (how closely associated is debatable) with the Eucharist itself.

Two main points should be noted; in the history of the New Testament text we see a very early liturgizing both of the Lord's Prayer and of the Baptismal formula. The Lord's Prayer owes the addition of the doxology to its liturgical use in the early Church, and, in all probability, the Baptismal formula at the end of St. Matthew's Gospel owes its attribution to the risen Lord for the same reason, *viz.* that it was a formula consecrated by the use of the primitive Church in its public worship.[6]

What were the characteristics of the public worship of New Testament times?

First, it was additional to the worship of the synagogue.

Second, it was informal and undeveloped.

Third, public worship was not distinguished from private worship. Just as in family prayers individual needs and aspirations find personal expression almost as freely as they do in private prayer, so in the early Church the community was so small and so much like a family that the group aspect of common worship was subordinated to the needs and the gifts of individuals.

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[6]The earliest Baptismal formula was evidently in the Name of Jesus. See Act. 2:28; 7:16; 10:48; 19:5; and I Cor. 1:15.

The fourth note of New Testament public worship is expectancy. In the earlier Epistles and in the Gospels the note of expectancy sounds clear and loud. The Church celebrated the Lord's Supper "until he come" not doubting that the coming was at hand. Only in the later books do we find this expectancy diminished, and with its diminishment a greater interest in order and in organization. Never since the first days of the Church has a religious body been so completely expectant. Within living memory only once has it been possible to experience anything of that feeling of spiritual expectancy which ruled the spirits of these early saints. That time was in the first few months after the war, when even the most sober-minded felt that anything might happen and something must: with the chill of disappointed expectation we braced ourselves to the unwelcome but most necessary task of realizing our dreams. We now can understand better both the note of expectancy in the worship of the early Church, and the enormous energy of organization which followed the deferment of that hope.

In conclusion it must be said that the specifically Christian public worship recorded in the New Testament could never be a proper model for the worship of a church, because most New Testament Christians had the solid foundation of the established worship of the synagogue, upon which they built the gracious ornament of their own peculiarly Christian worship. The New Testament is an excellent model for a growing church but apt to prove misleading for a grown

one; for example, in the early years of the Reformation or of Methodism, you have a small group of devout people growing up within the shelter and protection (albeit unwelcome) of an ordered church; this small group may approximate to the New Testament model, but once this group itself becomes a society then its public worship must develop along much the same lines as the worship of the early Church developed once the shelter of the Jewish synagogue had been left behind.

WORSHIP IN THE PRIMITIVE CHURCH

The two centuries which intervene between the last book of the New Testament and the triumph of Christianity at the conversion of Constantine witnessed an astonishing growth in the Church. A growth astonishing not merely for an increase in members but also remarkable for the development of doctrine and of worship.

As the last books of the New Testament came to be written the distinction between Jew and Christian was becoming evident even to Roman officials like Gallio, "who cared for none of those things." Henceforth the Church would not borrow from Judaism because the breach between Christian and Jew was too wide. Increasingly converts were drawn direct from the pagan world without an intermediate stage of attraction to Judaism. With the increase of pagan converts there was a natural tendency for the Church to approximate to pagan ways. Accordingly public

Christian worship tends to drift farther and farther from Judaism and closer toward pagan practices and thoughts. This divorce from Judaism is one factor in the development of Christian worship in the primitive Church; the second, and by no means negligible, factor was persecution, for persecution by applying pressure from outside forced the Church into greater cohesion. Persecution was only spasmodically severe, but there was a general spirit of hostility which increased the sense of fellowship within the persecuted group and made the Christian Church more sensitive and jealous of its unity.

Pliny wrote his Emperor an interesting account of a Christian Church about A. D. 110. It is the letter of an outsider, a government official about as sympathetic to, and as ignorant of, Christianity as a Massachusetts judge is sympathetic to, and ignorant of, Communism. Pliny says that these Christians assemble before dawn and sing a hymn to Christ as God, and then pledge one another with an oath (sacramento) against theft and adultery. A meagre description of what was a very simple rite. By now, partly for reasons of decorum, partly for sake of privacy during persecution, the Agape, which was the common social meal, was clearly separated from the Eucharist proper, though the Agape did not disappear altogether for some centuries yet. This very divorce between the social meal and the religious rite favoured the development of sacramental ideas akin to those that prevailed in the mystery religions. Advisedly we use a vague phrase "sacramental ideas"

for these ideas were still vague and left undefined until Cyprian's day and even much later.

Justin Martyr has left us a more detailed sketch of Christian public worship which shows how, while the service is still simple, some new conceptions of worship are finding entrance. On Sundays there is a gathering together and "the memoirs of the apostles or the writings of the prophets are read as long as there is time for." Then the president made a speech, then all stand and utter common prayers. Praying over, the kiss of peace is given and wine and water is brought and the president sends up prayers and thanksgivings, as best he can. The people join in with Amen. Then follows the distribution to each; and to the absent portions were sent.

According to Justin's description the worship of the Church is still simple and almost informal but not quite. The order of service in its main features is settled, the details of phrase are left to the president. Just as the Puritan freedom of worship settled into fixed patterns, so that one can enter a strange Protestant church and amid chaotic details be almost as certain of his order as if it were printed in a book, so the utter informality witnessed to by I Corinthians has developed into a regular, even a rigid, order.

A church order, that may very possibly be that of the Church of Rome A. D. 250, shows the next stage of development.[7] The order of service is even more definitely settled and the president is no longer described

[7]The so-called Egyptian Church Order. *Cambridge Tests and Studies*, 1916, by Dom Conolly.

as offering prayer and praise to the best of his ability; instead there is a significant rubric: "Now the bishop shall give thanks according to the things which we said before. It is not altogether necessary for him to recite the same words which we said before, as if learning to say them by heart in his thanksgiving to God; but according to the ability of each one he is to pray. If indeed he is able to pray sufficiently well with a grand prayer, then it is good; but if he prays and speaks praise with moderation no one may forbid him, only let him pray being sound in orthodoxy." The service is very simple but not so the meaning that Justin associates with the service. Two points call for special notice, though space is too limited for full technical discussion. First, in a very ambiguous phrase which may mean "by the prayer of reason" or "by prayer to the Logos" the elements are said to be consecrated by prayer. Irritating as this ambiguity is to those who seek precision, it is of great significance for the history of public worship, because Justin's ambiguity indicates the actual change taking place in the notions of consecration. The Eucharist, as its name signifies, was primarily a service of praise, and the prayer was the central thing; but by Justin's time a new development was growing parallel with the old, namely, that the invocation of God, either Spirit or Logos (as in the case of Sarapion's liturgy), was the important element in consecration.

The second point is, what do these consecrated elements become, for "these things which we receive

are not common bread and wine"? What are they according to Justin? Once more Justin is indefinite and his very indefinitness is testimony to the novelty of the idea. However, at the very least, Justin would seem to mean that there is a mysterious change in the elements, whereby they become more than common bread and wine. This change is compared with the Incarnation, an idea that we find later developed in some of the ancient Eastern liturgies.[8]

Justin Martyr is therefore witness to a simplicity of action and to a complexity of meaning attached to that action. The service is still simple in form, but the ideas connected with it are growing rapidly. Even Justin himself cannot help seeing the similarity to Mithraism. The Eucharist is still an oblation of thanksgiving to God the Father, but in return for the gift God himself gives a gift. This new idea leads to emphasis on consecration. St. Paul would not have understood what consecration meant for the idea would have been beyond his ken. To Justin a theory of consecration would have needed but little explanation; it would have interested him.

What did these consecrated elements do, these things that are not common bread and wine? In Ignatius and again in Sarapion (who being a bishop

[8]Cf. Sarapion's *Prayer Book*, c. A. D. 350 "O God of truth, let thy holy word (Logos) come upon this bread that the bread may become body of the Word (Logos), and upon this cup that the cup may become blood of the Truth, and make all who communicate to receive a *medicine of life* for the healing of every sickness and for the strengthening of all advancement and virtue, not for condemnation, O God of truth, and not for censure and reproach. For we have invoked thee, the uncreated, through the only-begotten in holy Spirit."

accurately reflects the thoughts of the period two centuries anterior to his own) we find these consecrated elements called a "medicine of immortality." The ancient world was vitally interested in immortality; the pagan mysteries offered it through the mystic rites to their initiates. Christianity naturally did the same.

The characteristics of the public worship of the primitive Church may be summarized thus: fellowship, intensified by the secrecy consequent upon persecution and hostility, the growth of sacramental ideas in connection with the Eucharist, which by now lost entirely its association with the return of the Lord, and almost entirely its purely social aspect as a common meal. The Eucharist was still a sacrifice of praise and thanksgiving, an offering of praise to God, but God was conceived of as hallowing the gift so that the bread and wine were no longer common, but were a "medicine of immortality." The conception of the Eucharist as a propitiatory sacrifice was entirely undeveloped. The Church's public worship was dominated not by a sense of sin but by heartfelt praise. It remained for the fourth century to develop the sacramental idea, and to adjoin to the Eucharist some of those ideas of sin and forgiveness which the primitive Church associated almost exclusively with Baptism.

PUBLIC WORSHIP IN THE CHURCH OF THE EMPIRE

The fortunes of the Christian Church were dramatically favoured by the conversion of the Emperor

Constantine, but the consequences of the triumph of the Church proved less happy to Christianity than to the Empire. For two perils beset the Church: it became popular and the pressure of persecution ceased. Once the pressure of persecution ceased, the centrifugal forces within the Church had free play, and it was rent by a series of heresies. The period from the council of Nicea till the council of Chalcedon was one of bitter fights over orthodoxy.

These doctrinal disputes left surface scratches on the public worship of the Church. Before the Arian controversy the creed had been used almost solely at Baptism as a summary of the Catechuman's instruction but the Arian dispute injected theology into the worship of the Church. The creed began to be used in the Eucharist itself and even the doxologies became shibboleths as this amusing anecdote shows: as Gibbon says, "The doxology . . . is susceptible of very nice, but material, inflections; and the substance of an orthodox or an heretical creed may be expressed by the difference of a disjunctive or a conjunctive particle." Leontius of Antioch, therefore, with true Episcopal caution bawled out "Father ... Son ... Holy Spirit," but so mumbled the particles that it was impossible to tell whether his doxology was Nicene or Arian. These theological disputes played only a minor part, however, in the development of the Church's corporate worship.

Of far more importance was the general popularizing of Christanity that followed the conversion of Constantine. Over night Christianity changed from

a religion that was persecuted to one that was favoured by the court. And the Church paid a heavy price for imperial favour. The Emperors not only interfered with the government of the Church but they were indirectly responsible for the influx of many unworthy members. Suddenly the Church found itself called upon to assimilate converts who were unprepared and whose motives would not bear scrutiny. The effect upon the Church's worship was almost instantaneous.

The partially Christianized converts lowered the moral average of the Church's members and this lowering of ethical achievement was accompanied by an increased sense of sin and imperfection. The Church still maintained its lofty moral standards but failure to reach their level was more frequent. The old feeling that sin was done away with at Baptism no longer found support in the experience of the Church. The stain of original sin, which to most believers was a meaningless theological invention, might be cleansed by baptism, but baptism, to those who sought Christianity for base or at least doubtful motives, no longer meant the utter putting away of the old man with all his sinful habits, as it had done with the fervid converts of sterner days. The very discrepancy between the Church's ideal and the new converts' practices heightened enormously the sense of individual sin. The calamities which befell the Empire further heightened the sense of guilt. Thus into the public worship of the Church was injected that sense of failure and of sin which to this day finds

expression in the confession of respectable Episcopal congregations that they are "miserable offenders," who "have left undone those things which we ought to have done, and have done those things which we ought not to have done; And there is no health in us."

Confession and absolution alone did not meet the demands of the worshippers for release from their consciousness of sin. The Eucharist itself had imposed upon it the idea of propitiation. Instead of being preëminently a sacrifice of praise and thanksgiving, an act of fellowship, and a medicine of immortality, it became a propitiatory sacrifice. There was thus a marked development of idea in public worship and concurrently a development of form. The intercession became more strictly connected with the act of consecration, and the petitions themselves began to include not only prayers for the living sinners but also for the dead, who, if they could not be said to have died in sin, certainly did not die in notable Christian perfection.

This sense of sin and guilt marred the simple filial relationship between the worshippers and God. True, these semipagan converts deemed themselves sons of God, but their frequent lapses from the ethical standards of the Church impressed them with the consciousness that they were erring sons of an awful Father. Expressions of dread and awe are mingled with those of praise. The favour of the Emperors added greatly to the richness of public worship in such places as Jerusalem (where Constantine and his wife

built a magnificent church) and Constantinople. The magnificence of the buildings and of the vestments, the very size of the congregations, psychologically encouraged this sense of awe and dread. The particularly sacred parts of the Mass, partly for psychological, partly for theological, reasons began to be said in a low voice.

Those who remembered purer if less prosperous times, could not but turn again and again to the saints of the past. The note of the infant Church was expectation of the Lord's return, the note of the imperial Church was recollection of his presence on earth and of the lives of his saints. This natural tendency to retrospect was one cause for the growing importance of the saints in the worship of the Church. At first the mention of the saints in public worship was purely an act of remembrance, later there developed the idea that God would look upon their merits and hear their prayers for those on earth.[9]

There were some, however, who refused to admit that the heroic age of the Church closed with the persecution of Diocletian. They were not content with remembering glorious days; they were resolved to perpetuate them. Asceticism was their device. The ascetics reluctantly admitted a lower standard for

[9]These stages of development are still traceable in the Canon of the Roman Mass. In the prayer "Nobis Quoque," the prayer is that we may be granted a share with them in future happiness; in the prayer "Communicantes," that God will regard their merits and listen to their prayers on our behalf; in the prayer "Libera Nos," that they may join their intercessions with those of the Blessed Virgin.

most Christians but they would take the higher way. History later revealed the inherent weakness of the ascetic ideal, but as a method of preserving the zeal and purity of the Church amid the dangers of prosperity it was justified. If Protestantism had devised some similar method of conserving the vital forces of the Church it would not so often have thrown its energies away and been so fatally afflicted by prosperity. However, our concern is with the immediate effect of the ascetic movement upon the public worship of the Church. The hermits, of course, being extreme individualists had no influence upon corporate worship, but the Cœnobites and the monks and the ascetics (especially women) had a profound influence upon the development of Christian public worship.

Popular opinion confounds monasticism with sacramentalism and popular opinion is wrong. The growth (as distinct from the preservation) of sacramental ideas was due far more to the influence of semipagan converts than it was due to that of the ascetics. The ascetics, not content with the regular worship of the Church, added to that worship, it is true, but not in the direction of sacramentalism.

From the first, serious Christians had kept private devotions but under the influence of asceticism these devotions became public. Small groups of devout men and women banded together for the reading of Scripture and the singing of psalms and spiritual songs. To use modern terms, regular prayer meetings were held, and gradually the devotion of the laity

imposed itself upon the clergy. These "prayer meetings" became regularized and from them developed the "Canonical hours" of Mediæval Christendom and ultimately the "preaching service" of the Reformed Churches.

Until the third century, at earliest, and more probably the fourth, the average Christian knew of only one regular act of corporate worship and that was the Eucharist. True in the first half of that service there was plentiful reading of Scripture and singing of psalms and hymns, and a sermon, but these were but the prelude to the offering and consecration and partaking of the bread and wine. But during the fourth century the average Christian became aware that the clergy and the pious laymen, and especially the monks in the desert, were in the habit of meeting for corporate worship which was not the Eucharist. The earliest stage in this growth can be illustrated from a document ascribed to Hippolytus and almost certainly coming from Rome in the middle of the third century. "Stat. 48. Concerning the times at which it is seemly to pray and hear instruction . . . and if they tell where is the word of instruction, and shall know in his heart and consider that that which he heard, it is God who speaks by the mouth of him who instructs . . . And if there is a day on which there is no instruction, everyone shall stay in his house and shall take the holy Scripture and read as well as he can, for it is good." That is the transitional stage between private and public worship.

Under the influence of asceticism the Church im-

posed these Canonical hours upon the clergy, and though the laity did not ordinarily attend any act of corporate worship but the Eucharist, the ascetics, whether professed monks or unprofessed, did attend, and so there arose a regular type of public worship distinct from the Eucharist. However, until the Reformation, the Eucharist still remained for all Christians the weekly occasion for the public worship of the Church.

There was too at this time a direct influx of pagan ideas into the Church. It is indubitable that some saints on the calendar were never Christian at all but pagan heroes; and as certainly much of the popular Christian attitude to the saints, even the attitude of women like Augustine's mother, was essentially pagan. Christmas Day and other feasts of the Church were modified pagan festivals. One Roman collect for Christmas Day would not have sounded unfamiliar to the Roman who in his childhood had been taken to the festive temple dedicated to the worship of the sun. Indeed it is quite possible that the collect was adapted from a heathen prayer.

"O God, who hast made this most sacred night to shine forth with the brightness of the true light; grant, we beseech thee, that we who have known the mystery of this light upon earth, may enjoy also his happiness in heaven."

Remember that Christmas Day has no chronological connection with the Nativity of our Lord, but has a precise connection with the winter solstice and it must be admitted that this collect is a very happy

example of how the Church accommodated itself to the native religion of the people and transformed it.

The Church was facing then a problem that it faces on the mission field to-day, namely, that of adapting an alien religion to local needs. The Church daringly accommodated its public worship to the needs, the language, the spiritual level of the people, and by so doing secured their allegiance. The price that had to be paid was a vulgarizing and a barbarizing of Christianity, but the candid historian must admit that had the Church refused to pay the price of barbarization it might have passed into oblivion with the Neo-Platonists and with the Neo-Pythagoreans.

The significant developments in the public worship of the Church under the Christian Emperors may be summarized thus: first, the growth of the idea of propitiatory sacrifice, which, being superimposed upon the more ancient aspects of the Eucharist, changed it into the Mediæval Mass; second, the adaptation of public worship to the semipagan, half-barbarous tribes of the Western Empire and of the country provinces (remember that Christianity began in the comparatively civilized towns) meant the intrusion of some outright superstitions and many half pagan forms and ideas. Thirdly, in the Canonical hours this period saw the development of public worship unconnected with the Eucharist.

These developments are significant for the modern problem of worship in a twofold manner. First, to judge by the experience of the Church under the Christian Emperors, popularity is always dangerous

to the zeal of the Church. Half-baked Christians will labour under a spiritual inferiority complex, and some device in worship (confession or a propitiatory sacrifice or some new device) must develop to compensate that sense of inferiority.

Secondly, a missionary church must share with the people to whom it is sent: the highest and the worst, if wedded, produce the mediocre. It is impossible and undesirable to maintain forever primitive standards, no matter how high they may be. The Prayer Book of the Anglican Church, or the traditional Presbyterian form of worship may be infinitely more beautiful in expression, infinitely more dignified, infinitely more free from superstition than any form of public worship that African negroes can produce. But such superiority is vain because it is remote and infertile. It is far better to plant the seed and let it grow up with thistles than to take from your nice tidy little garden of Anglicanism or Presbyterianism full-grown plants and dot them here and there in uncultivated lands. The Church was barbarized but the Church lived on and won its way and in large measure transmuted the barbaric vices; whereas, if the Church had maintained its virginal purity, it must have remained sterile.

PUBLIC WORSHIP IN THE MEDIÆVAL CHURCH

The Middle Ages have received both undue praise and extravagant blame. Some, looking at the noble cathedrals of France and England, have assumed

these structures to be monuments of a pure and beautiful faith, whereas baser motives of pride and ostentation certainly had their share. For such romantic Mediævalists the Church of the Middle Ages is the exemplar of public worship. Beautiful vestments, beautiful ritual, beautiful illuminated missals, what else is needed for worship! Others, however, truculently observe that, according to high authority, "God is spirit, and they that worship him must worship him in spirit and in truth." For them Mediæval worship seems lacking in spirituality and in truth. Both these judgments are wrong because they are formed by false historical standards. The romantic Mediævalist plainly, not only ignores the darker side of the picture in his enthusiasm for the best in Mediæval art, but also exaggerates the importance of the æsthetic in worship. The sterner critic, however, equally errs for he is judging the Middle Ages either by the standards of the classical world or by the standards of the modern world. The only fair way to judge the Mediæval Church is to discover what were the peculiar circumstances in which it developed and how successfully it responded to the demands of its environment.

From the middle of the third century the civilization of the ancient world suffered from progressive barbarization. Armed invasion played only a small part in this process; peaceful penetration was the main agent. The Church was less disrupted than the Empire by the decay of the old order, but none the less the Church shared in the universal barbariza-

tion. Our interest is confined to the public worship of the Church and even there the disturbance of the Dark Ages has left its mark.

Look, for example, at the Canon of the Roman Mass. Beautiful as it still is, yet, in a sense, it is a ruin. Parts of it are unconstruable, other parts are prefaced by conjunctions that no longer join. Something has been lost, and explanation for that loss has puzzled the ingenuity of liturgiologists, but it is agreed that this dislocation must have occurred somewhere during the period of the fifth to seventh centuries.

The break-up of the ancient political unity assisted the break-up of the ancient ecclesiastical unity, and cleft the Church into the two main divisions of East and West. The East preserved the ancient forms of worship undisturbed but, as it were, fossilized; the West, though apparently more disastrously barbarized, lost some of the forms but preserved the vital power to grow.

The main characteristics of the worship of the Orthodox Church may be divided into two groups: characteristics of spirit, and those of form. Characteristics of spirit are intangible and hard to define, and they are closely related to characteristics of form.

Let us note some characteristics of spirit. Anyone who reads the Divine Liturgy of St. Chrysostom and compares it with the Roman Mass, cannot fail to mark some important differences. The emphasis of the Mass is on the sacrifice of Christ upon the cross. Christ the paschal lamb, Christ the sacrifice

offered for our sins, Christ present, these are the dominant thoughts evoked by the Roman Mass. The emphasis of the Divine Liturgy, is more on the Incarnation than on the crucifixion (which is, as it were, the corollary of the Incarnation). Moreover, the Divine Liturgy (the Mass of the Eastern Church) has a wider theological interest than the Roman Mass. The crucifixion, yes, and the Incarnation; the New Covenant, yes, but in the Greek service it is clearly related to the Old; the presence of Christ and the offering to the Father, yes (as in the Roman rite), but in the Greek rite the work of the Holy Spirit is also celebrated and involved. Of course the Roman rite is formally Trinitarian, but in the Greek rite the three persons in the Godhead are more than formally mentioned. It is quite possible for a devout attendant at Mass to fail to have his devotions directed toward the person and work of the Holy Spirit, but the work and person of the Holy Spirit is central in the Liturgy of the Orthodox Church.

There is a simple dignity about the Roman Mass (especially the Canon) that is in marked contrast with the somewhat florid richness of the Greek rite. Allegory and symbolism are essential parts of all the Eastern rites; in a comparison with them the Roman order is almost Puritan.

So much for characteristics of spirit, but they find their expression in characteristics of form. The wide theological interest finds expression in a steady, unbroken development of the Divine Liturgy which

progresses from creation and the Old Testament Covenant, through to the Incarnation and the Crucifixion and the New Covenant. The very comprehensiveness of the scheme demands fixity. Only rarely is there any variety permitted in the Eastern Church, which allows less change than the Roman rite. Allegory and symbolism find an expression in intricate ritual. Every act, every particle of dress, every ornament in the Greek Church attaches to itself a wealth of symbolism. It takes years of study to appreciate the marvellous wealth of symbolism in the Greek rite, which since the seventh century has scarcely developed.

It is difficult for a Westerner to appreciate the Divine Liturgy, for it presupposes two things that are lacking in the modern world. The extraordinary theological scope of the Orthodox rite presupposes a unity of intellectual belief since the Divine Liturgy is more than formally Nicene. Now even the most orthodox person in the West does not habitually move in the realm of Nicene theology. The fundamentalist who professes a belief in the Divinity of our Lord does not in his general philosophy think in terms of substance or hypostasis. The metaphysics which lie behind the Nicene definition are not the metaphysics of the modern world. Indeed there is to-day no common agreement on the fundamentals of philosophy and therefore it is hard to understand a rite, the theological implications of which imply such an agreement. The theology which underlies

the Divine Liturgy is unintelligible, not because it is absurd but because it is unfamiliar.

In the same way the symbolism of the public worship, however incomprehensible to us, is not childish, but like all sybmolism it demands an acquaintance with the cultural and emotional background which begot the symbolism. If ever the West should again approach to philosophic and cultural unity, the liturgy of the Orthodox Church would provide a sound model for the development of new forms of worship.

The Western Church suffered more severely from the process of barbarization from the fifth to the tenth century than did the Church in the East. These centuries were a period of wild disorder which is reflected in the worship of that time. The spelling and the Latinity of the prayer books of the Dark Ages are plain witnesses to the general barbarism of the times. Every diocese, every large monastic house, even many parishes, had their own order of public worship. The Roman Canon (that is, the central part around the prayer of consecration) of the Mass eventually won an almost complete victory over the various Gallican forms, which though written in Latin, were largely modelled after the Eastern liturgies. The victory was won by the Roman Mass not only by the prestige it gained by association with the name of Rome, nor solely because the organization of the Western Church was controlled by the Pope at Rome, but because the Roman Mass more

adequately met the devotional needs of the barbarians who were incapable of comprehending the theological aspects of the Gallican rites but could understand the emphasis laid by the Roman rite on propitiatory sacrifice.

Strictly speaking, the Roman rite and the Roman theology (which developed later than the rite) is not magical, but it is susceptible of superstitious interpretations and, therefore, made a strong appeal to the superstitions of the barbarians from the North. All kinds of folklore of great interest to anthropologists got a foothold in the public worship of the Western Church. In the Gelasian Sacramentary there are all manner of strange prayers. One for a young man first shaving his beard, is probably the thin veneer of Christianity with which the Church covered a pagan custom, though the toughness of the barbarian beard and the inadequate shaving facilities of the time doubtless provided in themselves an ample excuse for prayer. In the same collection there is a form for the use of holy water in exorcising from a tree struck by lightning, the wicked force of the devil. There are forms for blessing apples and trees and new fireplaces. There is also a mass significantly entitled "Missa contra Judices male Agentes." These prayers illustrate not only how the worship of the Church was becoming barbarized by the superstitious German tribes but also how the Church was making her worship real to the people. From the standpoint of the early Christian Church and from the standpoint of the modern world the

public worship of the Mediæval Church has many faults, but at any rate the Church in those dark ages did reach the people at the level where they were.

Throughout the Middle Ages the corporate worship of the Church was centred, as it had been from the earliest times, upon the Mass, but that service had become a spectacle to be watched rather than a congregational act of worship. It was in Latin and not in the vulgar tongue, and, therefore, the words could not be followed by the people. Even the Latin words were said largely in a low voice; there were few prayer books, and since few of the people could read what prayer books there were, the Mass became a spectacle. The faithful went to *see* what was wrought by God through the priest in the Mass. If the priest did not elevate the Host so that it might be seen, the congregation might even call upon him to lift it higher. Corporate worship ceased to be a congregational act. Defective as Mediæval worship was, it encouraged an excellent practice, namely, that of meditating in the midst of the praying group. The pious and ignorant layman was encouraged to meditate in the presence of his God, a presence which the Mass made real. The explanation of how that Presence was made real is immaterial to our purpose, but what is relevant is that within the corporate worship of the Church a very large place was given for individual worship.

If to-day similar opportunities were given the individual to meditate in the presence of his fellow

believers and in an atmosphere of expectancy and reverence before the Presence of God, a very great need would have been met without in the least incurring the perils of Mediævalism.

The Mass was a spectacle. It was a spectacle which afforded the pious believers an exquisite opportunity for communion with God in whose real presence he believed himself to be; but the Mass was more than a spectacle, and, therefore, toward the end of the Middle Ages there arose the practice of Benediction, which, as it were, extracted bodily from the Mass that element of it which was concerned solely with the presence of the Lord. That this service was and is an enormous aid to the devotional life of the faithful cannot be denied. Worship, which to those of us brought up in the Protestant tradition, is apt to mean almost exclusively the active petitioning and praising of God, is for the Catholic an act of reverence and of adoration in the very presence of the Lord. We must leave the theological validity of this belief to be disputed by theologians but for our purpose it is important to note that the difference between typical "Catholic" and typical "Protestant" piety has its origin in the history of the public worship of the Mediæval Church.

Although the Mass, with its related service of Benediction, was easily the principal act of public worship in the Mediæval Church yet the development of the Canonical hours is by no means unimportant. Two principles lay behind these "Hours"; one was the recital of the Paslms, the other was the reading of

Scripture. But these principles, like most Mediæval principles, were soon lost under a wealth of ornament, just as the serene beauty of the early English style of architecture was destroyed by florid decoration. By the close of the Mediæval period the Canonical hours, instead of providing the clergy and the monks and nuns with a regular course of Scripture-reading and of the Psalms, provided them with the ungrateful task of endless repetitions; ornament upon ornament had been added until the original principles had been not only lost but destroyed.

Cardinal Quignon made a radical attempt (which Cranmer followed in his edition of the Prayer Book) to abolish the ornament and restore the principle. The details of attempts at reform lie outside the scope of this sketch. It is sufficient to note that the fatal weakness of Mediævalism was elaboration and ornamentation. Puritanism was not an accidental and diabolic manifestation. It was not originally, as the "Menckenites" would have us believe, due to a dislike for art and culture, but the very reverse. Puritanism with only a little exaggeration might be said to have been born of an artistic revival; certainly it was intimately connected with the return to the classical spirit by its insistence on simplicity and on form.

The characteristics of Mediæval worship were: rich variety in form, and in spirit an overemphasis on the contemplative in worship and a neglect of one of the fundamental principles of corporate worship,

that it is an act in which the people must actively share.[10]

PUBLIC WORSHIP AFTER THE REFORMATION (1520–1800)

A popular idea concerning the Reformation needs correction. It is commonly assumed that the modern Roman Church is sole heir of the Mediæval Church. That is a false view. At most the modern Roman Church is residuary legatee after certain bequests have been paid to Lutheranism, Anglicanism, and Puritanism. The Roman Church is greatly superior in moral strength, in institutional power, and even in beauty of worship to the Mediæval Church, and the Roman Church owes this to the Reformation which profoundly modified the development of Christianity in every part of Western Europe.

The variety of local "uses" which the preface to the Anglican Prayer Book deplores was limited by the Council of Trent and finally by the middle of the nineteenth century was made almost entirely uniform by action of the Vatican. To-day with the major exception of the Uniat Churches, and a few minor exceptions, public worship in the Roman Communion is uniform. The Mediæval Breviary and Missal have been reformed and improved. One of the attractive features about the worship of the Roman Church to-day is its regular and uniform variability. An-

[10]Curiously enough Protestantism in its later forms made precisely the same mistake by exaggerating the importance of the sermon and by putting the prayer at the mercy of the preacher.

other noteworthy characteristic, which it inherits from the Mediæval Church, is the place it provides for individual meditation within corporate worship; and it has with considerable success met the difficulty of having most of its worship in an unknown tongue by a scheme of adequate instruction and translation.

To Luther we owe many fine hymns; and the Lutheran Church (especially "High" Lutheranism) has preserved much of the beauty of Mediævalism and has produced some first-rate church music.

To the Anglican Church the Reformation gave a great Prayer Book. It has perhaps more than any other printed liturgy the merit of simplicity. It is important to note, however, that from, say, 1600–1850 the customary public worship of the Church was Morning Prayer, and, therefore, the characteristic of Anglican public worship, during that period before the Oxford Movement was effective, was the realization of the ideal that lay behind the Canonical Hours. Anglicans had a regular course of reading covering the whole of the Bible, and more than that of any other Church its laity were acquainted with the Psalms. This liturgical use of Scripture has left an indelible impression, and a noble one, upon the public worship of the Anglican Church. The very simplicity and decency and order of the Prayer Book has made dignified restraint characteristic of the public worship of the Anglican Communion. Anglicans in their public worship may often lack enthusiasm, devotion, unction, but they rarely lack dignity.

The Reformed Church, following Calvin, made a

wider departure from Mediævalism than either Luther or Cranmer. Calvinists were not content with discarding those things which were particularly forbidden by Scripture, but also rejected all things not expressly commanded by Scripture—or at least that was their theory. In practice they had an austere, almost barren, order of service. Their public worship centred on the sermon; the minister was an autocrat, as a minister should be in a theocracy; the sermon was his and the prayer was his; even Scripture was not read without his comments. The main opportunity for the congregation to share actively in public worship was by singing the metrical versions of the Psalms.

The deficiencies of Puritanism are too well recognized to-day to need anything more than passing mention. The minister had far too great a responsibility. With the very best men a congregation was excellently well served, but mediocre ministers were apt to prove tiresome, and inferior ministers intolerable in their conduct of the public worship of the congregation. To the virtues of Puritanism this age is ungratefully blind. Of prime importance was the renewed insistence on the holiness of the congregation. Conduct mattered little in the worship of the Mediæval Church. One openly living an evil life might indeed be excommunicated, but excommunication had become a blunted weapon so that in fact the worshippers in a Mediæval Church made little connection between the Christian ethic and the Christian cult. The Puritans insisted on attempting

to maintain the ethical standards of the Church and to impose the observance of them upon every member of the congregation. This insistence ultimately gave birth to a censorious spirit, which was always finding fault and would tolerate no deviation from conventional standards; but at first it had the healthy and desirable effect of enforcing upon the minds of the worshippers that worship has a relation to conduct. It restored for a brief while that moral unity which, as we have mentioned, was one of the characteristics of the primitive Church. Moreover, Puritan doctrine restored another characteristic of worship of the primitive Church, which, though it did not formulate its feeling in the doctrine of predestination, was nevertheless profoundly conscious of its own identity as the body of the saints.

But the most interesting feature of the Reformation of public worship was not the new insistence of Rome on uniformity, it was not the rediscovery of prophetic prayer by Puritanism, it was not the ousting of the Lord's Supper from the central place in Christian worship; it was the discovery of the spiritual value of silence by the Quakers. Only in our day has the importance of this discovery for public worship been recognized outside the small body of the Quakers. Silence can be sacramental—as well as a welcome relief from idle prating and vain repetition.

Fifty years ago a liberal writer would have said that the importance of the reformation for public worship was that the Reformation delivered public

worship from bondage to superstitious Sacramentalism. Such a judgment must be severely modified now. The Reformation did perform a necessary and drastic surgical operation; malignant growths were ruthlessly cut away, but with the diseased tissue much healthy tissue was amputated. The Reformation certainly did not decide the controversy between liturgical and non-liturgical worship, but it did restore Scripture and instruction to a proper place in the public worship of the Church, though in doing so it denied to sacramental worship its legitimate place. Finally it permitted a vast amount of experimentation; most of these experiments, as is the way of experiments, led nowhere, but a few have made possible some really valuable modern developments.

MODERN DEVELOPMENTS

Æsthetically the Renaissance (of which the Reformation was an integral part) was a classical revival. The characteristic new element was intellectual experimentation. The classical revival, as revivals do, passed away and gave place to the new æsthetic position of romanticism. Fashion determines the expression of feeling much more readily than it does the expression of thought; so at the close of the eighteenth century æsthetic expression forsook classical for romantic forms, but thought still continued to develop along scientific (*i. e.* experimental) lines. Lastly the Romantic Revival and the Growth of Science were associated with the Industrial Revolution.

The Romantic Revival, the Growth of Science, and the Industrial Revolution had a great though complex influence upon the development of public worship.

The Romantic Revival suggested a return to the Middle Ages. Newman himself allowed that Sir Walter Scott had attracted the attention of some of the leaders of the Oxford Movement toward the Middle Ages. In a generation Gothic ceased to be an epithet of blame and became one of praise. Hideous copies of Gothic cathedrals were made by learned antiquarians for the use not only of Roman Catholics and of Anglicans, but also for the use of Calvinists whose order of worship was far better adapted to classical forms. The Romantic Revival gave a new appeal to Catholicism. There was a notable revival and restoration of Mediæval practices first in the Anglican but soon in other churches. Presbyterian ministers discovered that it was possible to have an organ in the Church, or to borrow a phrase from the ancient collects, or to observe Christmas and Easter without immediate submission to the Pope. Æstheticism, instead of being denounced as a foe to religion, began to be reckoned as a friend. Young Protestant ministers eagerly, and often inadvisedly, began to enrich their public worship. In 1886 the Congregational Union of England and Wales inquired "whether, without harm to the simplicity and spirituality of the public worship of the churches, any new methods can be adopted which shall enable the people to take more active part in the services than at present."

The Romantic Revival was not only responsible

for much of the ritualism of the Oxford Movement, it was equally responsible for much of Methodism. The eighteenth century dreaded enthusiasm. Methodism thrived on it. Methodist enthusiasm found plentiful expression in hymns, the best of which will have a permanent place in the public worship of the Church. Other expressions of Methodist enthusiasm were less happy in their consequences. The old-fashioned Calvinist was a theologically minded man. He did *think*, though we moderns may find his thoughts uncongenial and we may suspect their validity; the Methodist felt and there has been no Methodist theologian. Revivalism was always a little suspect to the true Calvinist; it was meat and drink to the Methodist. Revivalism produced peculiar phenomena in public worship. Queer shakings, speaking with tongues, extravagant giving of testimony, these phenomena came to be looked upon as desirable by the more ignorant communities; and public worship, where such views flourished, ceased to have any intellectual content whatever. Once more public worship became divorced from ethical standards, for Revivalism is a two-edged sword that plays havoc with the general morals of the community, however much it may establish the morals of exceptional individuals. The disastrous results of unintelligent, unrestrained, highly emotional public worship, which in extreme cases resembled an orgy rather than worship, are being felt with full force in America to-day.

The Romantic Revival was supplemented by the

growth of the scientific spirit. As the Romantic Revival fostered the emotional element in public worship, so the growth of science introduced new difficulties and stimulated new developments in public worship. Science casts doubts everywhere; science completely undermined the dogmatism of traditional theology. It was not that science bothered to disprove traditional theological solutions of the fundamental problems of life, but it raised the questions in other forms, and even added new questions to the old.

Educated men's conception of God was changed, in many cases so radically changed that they felt compelled to abandon even the name "God," and substitute other larger words beginning with a capital letter for the ancient Saxon one. This change in theological atmosphere accompanied by an increased rise in theological temperature hastened the development of new kinds of public worship. The presence of a liturgy made change slower in the Anglican Church than in the other Protestant Churches. The old theological forms of prayer gradually decayed and under the double influence of Wordsworth and Darwin new types of prayer evolved. A Pilgrim Father would have been scandalized at a "nature" prayer of Theodore Parker's which began "We thank Thee for the new life which comes tingling in the boughs of every great or little tree" and continued in the same strain. The Pilgrim Father would have been scandalized because he was interested in the relation of a Sovereign God to de-

praved men, but the inhabitants of nineteenth-century Boston were comforted because the Romantic Poets and the natural scientists had turned their attention to nature.

As the vivid concept of a personal God began to expand or fade away it became harder to address prayers to Him with the same directness and particularity. The petitionary aspect of prayer became intellectually a sore point, and is falling increasingly into disuse though it has been compensated for by a great increase in the sacramental and the devotional elements of worship.

Again, the breakdown of an individualist philosophy has encouraged the Church to give more room to social needs in its public worship.

The scientific interest of the nineteenth century has set the vogue for higher standards of prayer, and more recently psychology and anthropology have thrown light upon the true meaning of worship and have thus instigated experiments in worship.

Nowhere have these experiments been more freely made than in worship for children. For all practical purposes the Anglican Church long since abandoned the form of the catechism, and has made valuable experiments with children's services and children's Masses. Other churches are being even more daring and even more successful in their experiments. In a few years these experiments with children's worship will produce a new race in the pew that will not be content with an uncritical ill-planned order of service.

The study of the history of religions and of ec-

clesiastical history had made accessible treasures far beyond the bounds of one's own denomination. In the Anglican Chapel of the school at which I attended the headmaster went beyond the Prayer Book to the ancient liturgies, beyond even Christian sources, to those of Judaism and the Oriental religions. Evidence of these experiments in public worship are plentiful. Cautious experiments can be found in the various revisions of the Anglican Prayer Book; less cautious ones in the unauthorized variations common in many Episcopal churches. The most conservative experimentation, as one would expect, is being done by Rome, but it is significant that not even the Missal and Breviary remain untouched. The various Protestant churches with their great freedom have had ample opportunity for experiment, and some few have seized their opportunity.

Both the Romantic Revival and the growth of the Scientific Spirit have helped to modify the development of public worship; so, too, has the Industrial Revolution.

At first sight the Industrial Revolution would appear to have done nothing but drive the majority of the working classes out of the Church; but that is only a superficial judgment. The Industrial Revolution has (at least in European countries) divided the classes and at the same time brought them into contact, often into unpleasant contact. More important still, the increase in facilities for transport which is one of the phenomena associated with the

Industrial Revolution has brought the nations closer. It is no longer possible for the village parson and the village idiot to imagine that the Church of England is by nature the church of the well-to-do and that "Chapel" is reserved for the lower orders. The village parson and the village idiot know better because they have seen better. The village parson has taken his family to Normandy and has seen Roman Catholicism in action, while the village idiot takes a trip to see his cousin in Glasgow and finds the Episcopalians by no means in possession. Even the dweller on the prairies has taken (or knows someone who has taken) a tourist trip to Europe, and has discovered churches which even in mere point of size are bigger than his First Methodist Church, Zenith. The Italian or Irishman in New York not only hears about the synagogue in the gospel at Mass but he *sees* the synagogue on his way to Mass.

Steamships, railroads, aëroplanes have brought about a mighty collision and, much to our present discomfort but ultimate profit, we are forced to associate with those of other parts and other habits. This unwilling association may become a willing one. The move to ecclesiastical reunion is partly the consequence of increased knowledge; it is primarily the consequence of closer contact due to better transportation. This move to reunion has left its mark upon the public worship of the various churches. The members of any congregation in an American city are drawn from many various churches. For example, take a Roman Catholic

church in a big city; a large percentage will be children of Catholic parents but a goodly minority will have had a Protestant father or mother, and there will be a handful of converts. Take, however, a Congregational church and the percentage of those who had been born and brought up as Congregationalists would probably be less than fifty per cent.; a number at some period in their lives would have been Methodist, Lutheran, Unitarian, Presbyterian, or Episcopalian. The breaking of the old ties has also meant the breaking of old divisions. The worship of the Protestant churches is tending to coalesce.

Moreover, there has been a great advance in the "ritualism" of the Protestant churches; while the two wings of the Protestant Episcopal Church are, to borrow a metaphor from the army, getting in touch with the right wing of Protestantism and the left wing of Catholicism. Modernist Episcopalians are approaching, in their worship, to the freedom of other Protestant churches, while the High Churchmen are approximating more and more closely to Catholicism. Both extensions are welcome as indications of how reunion may finally come about, and how within a reunited Church there may be room for varieties of temperament and for a great development in public worship.

CHAPTER II

A Rationale of Common Prayer and Public Worship

Worship, as the history of public worship shows, has always been developing to meet the particular needs of particular times. Often this growth has been as unconscious as one of the processes of nature, but at times it has been the result of the deliberate experimentation of men who sought to fashion for themselves worship fitted for their needs.

The essential thing in prayer is a wish. Prayer without believing in a God who hears and answers prayer is possible, but belief in a personal God would lead no man to pray unless he had in his heart a wish which he longed to express. All the vague wishes which the human heart contains are potential prayers, but actually become prayers only when they are formulated and expressed. They are Christian prayers as soon as they are addressed to God, the Father of Jesus Christ, and remain prayers even though we believe there is no God to hear or to answer.

In the same way worship is, as the dictionary defines it, "that courtesy or reverence paid to merit or worth." Such merit or worth may be personal, as

to the Christian it is, but it may be impersonal as it so often is to the scientist, to the poet, and to the savage.

Common Prayer and Public Worship do not, therefore, depend primarily upon a God who hears our prayers and who claims our worship.[1] Wherever there is a wish there is a latent prayer, and wherever there is worth there is an object of worship. Of course the Christian idea of God profoundly influences the prayer and the worship of a Christian. Nevertheless, it is important to remember that prayer has its roots in a wish and worship has its roots in a sense of worth, for the fundamental difficulty of common prayer is to give expression to common needs. It is not easy to express the common needs of a mixed congregation made up of men and women, young and old, wise and foolish, rich and poor, sick and healthy, and common prayer for such a group easily becomes a commonplace request for the common things of daily life. Common prayer must always labour under the difficulty that in it the needs of people living under widely different conditions have to find expression.

A similar difficulty is inherent in common worship. So often that which appears worthy to one person is worthless or meaningless to another. I recall a service in St. Paul's Cathedral just after the outbreak of war. The preacher bade us worship and trust the God of battles. It was plain that the majority saw in such a God an object worthy of reverence and they wor-

[1]See Bishop Montgomery Brown, *My Heresy*, p. 63.

shipped Him. A young American tourist standing by was half puzzled at, half contemptuous of, the service. The nationalist hymns, the thunder of the Old Testament lesson, the exhortations of the preacher, the litany and the responses, found no answer in him at that time. There was a temperamental distinction between him and the congregation; they were involved in the passions of nationalism and were already experiencing that upsetting of values which is consequent upon war. He was still immune; for him Germans were still a foreign nation not the enemy; for him there was still no thought of God as a God of battles. Common worship depends upon some sort of common agreement on values. Even at the ordinary church services there are present many diversities of temperaments; there are some to whom the music "means a great deal," others to whom the language of the prayers or even the pleasure they have in a crowd is the thing which draws them most.

Diversity of needs and temperamental differences will always make Common Prayer and Public Worship difficult. The most foolish of ministers does not in his public prayers make mention solely of his own needs, nor does the most foolish of priests emphasize only those elements in the Church's worship which most satisfy him. Priest and minister have somehow to broaden beyond the bounds of their own individuality.

What is the purpose of Common Prayer? That is a legitimate question to ask, but it needs some defini-

tion before it can be answered. If I were asked, "What is the purpose of golf?" I should reply, "to knock a ball into a hole with a stick in the fewest possible shots." So defined golf seems a ridiculous occupation for the leisure hours of normal men and women. If, however, I replied that the purpose of golf was exercise I should be stating not the purpose of the game, but the consequence of playing it. In the same way, to define Prayer as asking God for things we want, and Worship as praising him for what He is, makes Prayer and Worship sound as ridiculous to the man who does not pray or worship as my definition of golf makes golf ridiculous and unintelligible to the non-golfer. If, however, I were to say that the purpose of Common Prayer was to clarify, to define, and to purify common desires and that the purpose of public worship was to make the individual receptive toward those ideals which the group considers worthy, and the creation or realization of values by the group, I should be defining not the purpose, but one of the consequences of Common Prayer and Public Worship.

The purpose of Common Prayer is the expression of wishes held in common. The purpose of Public Worship is to pay courtesy or reverence to whatever is deemed worthy by the group. Such purpose must be clearly defined from the consequence.

The consequence of public prayer is the selection of desires; certain desires are recognized as legitimate and others as illegitimate, and so the ideals and desires of the group are subjected to a sifting. The

consequence of public worship is that the individual is made aware of and a participant in whatever or whomever the group considers worthy, and also, that the group as a whole tends to create new worths to be worshipped.

Public Worship and Common Prayer, then, at the very lowest estimate of their value, have a great place in daily life. For Common Prayer expresses and so selects and prepares our common wishes and, if our prayer is honest, purifies us from the poison of the unexpressed wish, while public worship makes us aware of group values, and helps us to share in the strength and worth of the "outside of ourself" whether that worth be cosmic or social.

Even for such reasons as these Common Prayer and Public Worship have a great place in the religious life, but I, myself, have no doubt that from this subjective attitude to worship one advances by degrees to a sense of the reality of the worshipped. The distinction between subjective and objective is one that is natural to thought, but not to life. In life there is a continuous interplay of stimulus without and of the urge within. So it is in religious experience: the seeker is met by the one sought; Communion is mutual; and in actual experience "that other," whom we call God, with whom we commune in worship, often initiates the approach Himself.[2]

[2]My argument is stressing the minimum reasons for the place of common prayer and public worship in life but there are larger and I think truer aspects of worship that have been ably stated by Dr. R. S. Simpson in his valuable little book *Ideas in Corporate Worship* from which I quote these two passages: "The tendency at times in Protestant worship is to

In addition to the difficulties inherent in the nature of Common Prayer and Public Worship, there are others which are none the less real for being accidental and due to recent historical theological development. The Reformation produced a revolution in public worship, with Catholics as well as with Protestants. The Protestant churches tended to abandon all set forms of prayer and substitute for such forms the freedom of extempore prayer. Moreover the Protestant churches tended to exalt services of preaching and instruction far above services of action. Protestants (though not so much the first two generations of them) tended to depreciate the sacraments in favour of the "ministry of the word." At the same time Catholicism broke with the past, or rather left the Middle Ages behind. The reform of the breviary meant a standardization and fixity unknown to the Middle Ages and at the same time the growth of popular devotions centring round the Mass was accelerated by the Reformation.

The division between Catholic and Protestant, when it came to Common Prayer and Public Worship, was, no doubt, at first largely a matter of temperamental differences. Some prefer their worship plain and unadorned, imagining that the

suggest that the value of the worship lies in its effect upon the worshipper. That is not so. The central thing in worship is objective, not subjective. In worship we do not only receive, but primarily we give. Worship is offering" (p. 23). "I am convinced that corporate worship, our weekly worship, and our Holy Communion worship . . . would mean more to us and would bring to us a surprisingly rich spiritual gain, if we came to it habitually with the expectation and certainty that something was going to happen" (p. 53).

severity of their worship conduces to sincerity; others find more room for the æsthetic element. Music and the dramatic appeal of sacramental worship are more truly means of grace to them than the reading and the preaching of the Word. Doubtless at the time of the Reformation these temperamental differences led individuals to choose one side or the other, but now Presbyterianism includes those who by nature love austerity and simplicity in worship and others who by nature do not. So Roman Catholicism includes many who love the stateliness of ritual and the decorum of liturgical prayer, but Roman Catholicism also includes those who by temperament do not. Unfortunately the temperamental distinction has acquired theological support. Protestantism is only just beginning to get over its repugnance to any form of enrichment of Common Prayer and Public Worship. Catholicism, whether Anglo or Roman, still seems to find its ideal in a rigid and intricate uniformity.

This distinction between Catholic and Protestant is a common and a convenient one, but it must not be too rigidly pressed. Not only do some churches, especially the Presbyterian and the Episcopal churches, glory in both epithets, but they retain the characteristics of both tempers. As it has been rightly pointed out to me, "nothing is symbolically more dramatic than a Baptist immersion. It belongs with the High Mass"; and anyone who has attended a Roman Catholic Mission is immediately aware of its affinities with a Protestant revival. I, therefore, use

the contrast between the two types somewhat loosely, and without prejudice to the evangelical aspects of Catholicism or to the Catholic elements in the Protestant churches.

The inclusion of widely different types of devotion was not due to any desire to be vaguely comprehensive. A keen eye will soon observe that old types have been definitely remodelled to be more in accord with modern ideas, but this inclusiveness is due to a certain belief that in any community there are widely varying temperaments and that Common Prayer and Public Worship should be able to meet the requirements of all. Moreover this inclusiveness is not the sort of inclusiveness into which selections of hymns are forced; we have not included this or that type of prayer because it is popular. It is our belief that High Mass or Mid-week Prayer Meeting can be of equal though quite different value for public worship. There is nothing necessarily more "superstitious" about devotion before the Blessed Sacrament than there is in a Bible Class. There is such a thing as superstition in prayer, and whenever we feel it to be present, or some outworn belief likely to hinder worship, we should unhesitatingly alter antiquity.

What are these outworn beliefs that add to the difficulties which confront Common Prayer and Public Worship to-day?

This century has raised acutely the question: Does God answer prayer, or are the apparent answers but the echo in our own hearts of the wishes we uttered? Science has so far shown the existence of law

in the government of material things that there is very great doubt, even in the minds of good Christians, whether prayer for material things can be effective. There is an increasing reluctance to pray for rain, or for miraculous deliverance from trying situations. Increasingly it is coming to be felt that the main results of prayer are psychological and confined to the individual, though many would still contend that to pray for a friend far away even though he were in ignorance of such prayers would be of benefit to him. Without absolutely denying the last possibility, it seems to us so improbable as to be negligible. Pray for rain if that is a real desire in your heart, simply because it is the desire of your heart. If you believe that there is a God who is Father, it is not hard to imagine that He will listen to requests that He of His wisdom will not grant. If you do not so believe, at least have the honesty to admit, by expressing, a desire to have the natural order of things changed. An honest expression of unworthy and unattainable desires helps to correct them. For instance, I recall how eagerly I desired to get my "Leander" for rowing; common sense told me that it was unlikely that I should get it, and that anyhow it was not worth all the attention I was giving to it; but common sense is of little avail when matched with desire. Most reluctantly I prayed to get my Leander, and immediately recognized the utter folly of being set on attaining such a distinction. The very expression of the desire in prayer restored my sense

of proportion. What the arguments of common sense could not accomplish the sincerity of prayer did and my sense of values was restored.

Another semitheological difficulty has become acute for public worship in the last fifty years. Anthropology has raised the question whether, after all, the Christian sacraments are not the survival of magical rites; the extreme statement that the present sacramental worship of the Church is magical, it seems to me, can only be maintained by extending the term "magical" far beyond its proper limits and by taking the "penny catechism" as the normal standard of the Church's theology; but even the more moderate anthropologists can ask questions that should be very disturbing to those who hold traditional views, either Catholic or Protestant.

Historical research makes it more and more probable that the Christian sacraments owe little to Jesus of Nazareth and a great deal to the ideas that were current in the Empire during the first three centuries. Without maintaining that Paul invented the Eucharist, or that the Catholic sacraments were deliberately borrowed from the mystery religions, for which theories there is little evidence, yet it is hard to escape the conclusion forced upon us by the anthropologist, allied with the historian, that both Baptism and the Lord's Supper are closely related to non-Christian rites, and that they owe their survival more to that relationship and to their innate fitness

for group worship than to any institution by Jesus Christ, of whose exact intention historical criticism leaves us in doubt.

Although recent developments of thought have raised difficulties for the traditional theory of prayer and of sacramental worship, these same developments have removed almost as many difficulties as they have raised. It is now recognized that thought is closely related to emotion. Man's reason is not an independent faculty capable of functioning uninfluenced by his emotions. Clear thinking is closely related to undisturbed feeling. The man who is emotionally unbalanced is apt to be a crazy man even though a logical thinker. Any process of thinking is enormously facilitated by a right atmosphere. Later we shall show how unconsciously this has been recognized in the usual construction of the Preaching Service.

Again modern thought recognizes the power of the drama. Sacrament may be suspected as magical, prayer as something little better, but the drama is quite respectable. It is recognized that in the drama men appreciate values that they receive in no other way. No one objects to *Peter Pan* because its plot is impossible; we are content to be spectators of the impossible and unreal in order to appropriate to ourselves and to discover for ourselves the real. No one, except a pedant, would object to Bernard Shaw's *S. Joan* because it was unhistorical, for those who go to see *S. Joan* find their own world illumined by this picture of the fifteenth century, and their own souls

refreshed and inspired by the quite unhistorical picture of a slightly crazy peasant maid. I do not think I am speaking for a few when I say that a visit to the unreal and impossible phantasy *Peter Pan* or to the unhistorical *S. Joan* leaves me certainly a wiser and, I believe, a better man. Once public worship is again associated with the drama it becomes intelligible to modern men. Naturally sacramental worship is concerned with more abstract (and more real) values than the average play, but it tries to create or to reveal those values along much the same lines. Public worship enables us to appropriate common values by enrolling us in a common action. As a member of the congregation we have or ought to have a share in the sacred drama which is being performed.

DIFFERENT TYPES OF COMMON PRAYER AND PUBLIC WORSHIP

The most obvious classification of the types of Public Worship and Common Prayer is by their content. On such a basis Petitionary Prayer, in which the congregation asks some gift or grace for itself, would in all probability predominate for it is our natural tendency to be most concerned with our own desires and needs. Allied to Petitionary Prayer is Intercessory Prayer in which the needs of others are presented before the throne of grace. The third division would be praise and thanksgiving. But this obvious classification according to content is not so

satisfactory as a classification according to form, which classification we have adopted in the arrangement of the services in this book.

In Public Worship and Common Prayer the congregation takes either a predominantly active or a predominantly passive part. "Active part" does not necessarily mean that the congregation itself does most of the leading in worship, it may do little more than associate itself with the prayers of the minister. Conversely, "passive part" does not necessarily imply that the congregation is mute: rather the terms active and passive are used to denote the congregation's state of mind. If active, they are engaged in doing something together, such as offering praise and thanksgiving: if passive, then they are engaged in receiving something, for example, instruction. Obviously in the majority of services the active and passive rôles are to some extent mingled. In a preaching service prayers, hymns, confession, music, should have as their object the increase of receptivity to the message of the sermon. On the other hand in a service of Dedication the sermon should be subsidiary to the main object of the services which is an active consecration of the wills and gifts of the Church. The Communion Service is the most difficult of all to fit into any scheme. It might be urged that the primary purpose of that service is the reception of the grace of God or of the Body and Blood of Christ, but three of the ancient titles of the service, the Liturgy, the Eucharist, and the Sacrifice of the Mass, indicate what are perhaps the main elements in the

service, to which the reception of God's gracious gift is subsidiary in the sense that it makes possible our praise, our bounden duty and service, and the sacrifice of ourselves, our souls and bodies which, with the act of fellowship and commemoration, are the main elements in that richest form of Common Prayer and Public Worship.

A third type of Prayer and Worship which can hardly be termed either receptive or active is exemplified in the Litany. The Litany form is directive. What we have received or done in the other forms of worship, in the Litany form is directed toward specific ends. The Litany form, as it were, gears down the power we have received and the ideals that we have expressed to everyday objects and purposes. Some directive form of worship is necessary if our Common Prayer and Public Worship is not to be vague and general.

The services in this book are accordingly grouped in a threefold division. Those in which the motive is predominantly reception and instruction are placed in the first division; those which emphasize action come in the second; and the third division is made up of Litanies and Intercessions which direct our common prayer and worship to specific ends. To these is added an appendix of miscellaneous prayers. Let us now try to discover what are the essentials for these various types of services.

The assumption that a variety of good parts makes an excellent whole is fatal to public worship. How often are the services in Protestant churches little

better than a kind of sacred vaudeville, prayers, hymns, lesson, sermon, all unrelated, and the service "enriched" by meaningless intrusion of beautiful pieces of music or of ritual, fine in themselves, but inconsistent and discordant with the motive of the service. Catholic churches as frequently err in other but similar ways. The dramatic action of the Mass is disturbed by some fighting, controversial sermon. There is a place for that sort of sermon, but not in the Mass. Or the central theme of the service is obscured by a ritual which may delight the antiquarian, but has nothing else to recommend it. In order that a service may be rendered intelligently its purpose must be understood. That is of first importance; second to that the essential conditions for the various types of service must be comprehended.

What are the essential conditions for a service of what we may call the receptive type? It was no accident that the Elizabethan forms of Morning and Evening Prayer came almost at once to the Confession and Absolution, and that these were preceded by the sentences and the Dearly Beloved Brethren. The sentences and the Dearly Beloved Brethren set out the object of the service, an object which is logically developed throughout. The Confession and Absolution are designed to remove that worry and sense of sin which is the greatest interference with receptivity of mind. The same end is often reached by a different way in the Preaching Services where there is no General Confession and Absolution. Frequently the Prayer of Invocation contains a

petition for the forgiveness of sins or a memorial of God's loving mercy toward his people, and thus, by another method, that worry and sense of sin which interferes with attention to the message, is removed. Finally there should be some main body of instruction or knowledge, either in the reading of the Psalms and Lessons of Scripture, or in a sermon, or if you like, by group discussion or by meditation.

The conditions for a proper conduct of a service of the type we have called Receptive are these:

(1) Attention immediately directed to the end in view, and logically developed throughout the service. Logical development is important in this kind of service; whereas dramatic development is essential to a service of action. For example, the Canon of the Roman Mass defies logical analysis but is, I think, dramatically sound.

(2) The cares and anxieties of daily life, the worry of sin, all of which distract the attention of the members of the congregation, must, if possible, be removed. Perhaps the device of opening with some sort of General Confession and Declaration of Absolution is best; or it may be met indirectly by recalling the goodness and loving-kindness of God.

(3) There must be some definite thing to be acquired by the group. Hungry souls come to church and are not fed. It is immaterial whether they are fed by a sermon, or by a discussion, or by meditation, but they must be fed.

What are the underlying conditions for the proper conduct of a service of action?

(1) It is platitudinous, but true, to say that in a service of action there must be some action. Plays that have no action are very rarely successful. The common action may be negative, as in service of silence included in this book; the common action may be common only in the sense that the action of the minister or priest is *representative* of all, or it may be strictly common action.

(2) The development toward a common action must be *dramatically* sound. Logical and dramatic order are by no means the same. It is difficult to give any rules for dramatic order; some people seem so devoid of dramatic sense or even a sense of taste and propriety; but if ministers would think of a service of the active type as being essentially dramatic they would avoid many common blunders. Especially a sermon or address should be kept in a minor place, and its object should be to reveal the meaning of the common action.

The essentials for directive prayer can be summed up in one phrase. Directive prayer must be specific without being ludicrous. A prayer of the type, "Dear S. Anthony, find me my spectacles," is only tolerable when it comes from the heart of a very simple child-like person. Those who object, and I think rightly, at any suggestion of dictation to God by prayer for specific ends can, I believe, honestly meet their own objections by viewing directive prayer as directing the ideals *they* have appropriated through common prayer and worship to specific ends rather than as directing *God's* attention to specific objects. The

definition and the direction is a definition of *their* desires and *their* wills and not a definition or direction of the desires and will of God.

SOME COMMON OBJECTIONS AND DIFFICULTIES

There still lingers in many minds an objection to any kind of liturgical forms. An objection so widespread is not likely to be altogether unreasonable. Many feel that a set form limits the freedom of prayer so that prayer becomes formal in the bad sense of the word. It is true that a frequent recitation of the forms of prayer is likely to lead to slovenliness and lack of meaning, but it is equally true that at the end of a long run actors are apt to get slipshod in the recitation of their parts, yet no one would venture to propose that plays should be produced without a written "book" which the actors are bound to follow. It may not be necessary, year in and year out, to use the same forms of words in public worship, but, especially where dramatic fitness is important, the minimum requirement would seem to be that the minister should have written down his prayers beforehand. And whenever the congregation is expected to take a vocal part in the common prayer or worship the only sensible method seems to be that of using a printed form or else the result is confusion. Liturgical forms are open to abuse, but the remedy is not to abandon them, but to vary them and to permit plentiful opportunity for extemporaneous prayer.

The converse objection is frequently to be met.

No one can deny that as liturgical prayer is apt to lead to the irreverence of formality, so extempore prayer readily declines into the irreverence (and irrelevance) of informality. Free prayer should never be casual prayer, and those who are acquainted with the high standards common in Scotch Presbyterianism know that free prayer is generally the result of much labour on the part of him who prays. The advantages of free prayer are flexibility, a power to accommodate prayer to sudden changes of mood in the congregation. Free prayer is apt to have closer application than liturgical prayer; it has the advantage in that way over liturgical prayer, as a tailor-made suit has over a "hand me down." Dr. Orchard in his preface to Divine Service seems to me to have put the case for both forms of prayer so well that I do not apologize for quoting him extensively:

"There can be no sufficient substitute for the direct and unfettered utterance of the spirit aware of its need and conscious of the presence of God; and even in common worship, where agreement and guidance are necessary, anything that would repress or weaken the capacity for leading people in prayer, inspired as this can be by the heightened sense of God's nearness which united worship creates, and the deepening of desire which it stirs, not only could be condemned as a grievous quenching of the Spirit, but, where it has the effect of a too great preference for liturgical forms, would be open to the charge of destroying the creative source of liturgy itself; seeing that many of the noblest forms, especially in the liturgy of the Eucharist, must owe their origin to spontaneous utterance.

"The general purpose of a liturgy is to secure comprehension and order in our prayers, to enable the congregation to follow with greater ease, and by their more frequent audible response to make the prayers their own; but, more especially, to provide guidance for individual devotion, to discipline and inspire the soul for free utterance in prayer, as well as to lead to that unutterable yearning after God and the silent adoration of His glory into which the highest reaches of prayer inevitably pass."

The history of public prayer is largely a history of expansion and contraction. A period when the desire to enrich services runs amuck is followed by a period of pruning. Those who admire the ancient liturgies of the Eastern churches are usually less confirmed in their admiration after attending service in an Eastern church. The length of the Divine Liturgy is intolerable. In these days of tabloid newspapers, short stories, and general bustle it is felt to be an imposition if the service is much over the hour. We may regret the fact, but we must recognize it. In practice very few services or sermons lose by being "cut." Avoid lengthy services like the plague. The only occasions on which long services should be permitted are those of an unusual kind, when unfamiliarity with the purpose of the service requires room for explanation and development: for example, an ordination service.

Another caution: A Congregationalist once told me that their services were "the most priest-ridden in all Christendom." That is doubtless an exaggeration, but there is a real danger in letting the minister

do it all. He may be the representative of the people, and in theory his congregation may identify themselves with his address to God by saying "Amen" at the end of his prayers, but in fact their attention is apt to wander unless they are repeatedly called upon to take an active part in common prayer and public worship. Too often the congregation's active part is confined to singing the hymns, saying "Amen," sharing in the responsive readings, and reciting the Lord's Prayer. A novel without conversation is apt to prove heavy. A wise use of the dialogue, provided by the traditional system of versicles and responses, does serve to bind minister and people in one and does help to keep the congregation active participants in common prayer.

One final caution: Every service should be a unity, either a logical unity or a dramatic unity, but at all costs a unity. Christmas hymns and a sermon on the Cross do not match. Notices about the Boy Scout troop inserted in the midst of the Communion Service are incongruous. A little thought and imagination would improve the value of our common worship a hundredfold.

As we began, so we conclude, by saying that the services collected in this book are experimental. Some, such as Compline, have long since proved their value and have become popular with students both in England and in America; others are still on trial. The purpose of this book is to make these experiments in public worship available to others, and to stimulate further experiment. Particularly the services in-

cluded in this book are meant to be used as examples of the application of the principles and theory of worship, rather than as models to be faithfully copied. Every service has printed at its head a clear statement of its purpose and of the principles on which it is planned; these headings should be studied carefully by the minister before he attempts to make any use of the service, either as a form or as a model.

A strong flavour of Episcopalianism may be detected in this book by those who are unaccustomed to the use of printed forms of prayers. It is perhaps the inevitable consequence of a necessary vocabulary. The use of terms like Collect and Litany is unavoidable, for they have as definite a meaning as "sonnet" or "epic." A Collect is a kind of short prayer of a definite construction, its content can be rigidly orthodox or wildly heretical. So, too, a Litany is a certain form of prayer. The content of the Litany may (as in the Litany of the Loretto) include invocation of the Saints, or it may be purely concerned with social needs. Once it is understood that these liturgical terms refer to form rather than to content, all prejudice against their use should be dispelled.

CHAPTER III

The Practice of Common Prayer and Public Worship

A roving eye will be apt to fasten upon this chapter which promises practical suggestions, but will gladly ignore earlier chapters on historical origins and theoretical principles; although without some knowledge of the development of public worship and some agreement upon the principles which belong to its conduct, such practical suggestions as are made in this chapter must in all likelihood prove unintelligible or misleading.

For the benefit of the rapid reader the argument of the preceding chapter can be summarized thus: Public worship may be conveniently divided into two main types, receptive and active; services of the receptive kind must provide some thing, some thought, some idea which the group can acquire; usually worship of this sort necessitates logical sequence and development in the order of service. The other type of service is dramatic, and in this type development of the action must be dramatically sound.

The analogy between public worship and the drama is most appropriate to the active type of service, but even in a preaching service the compari-

son is not without value since, just as the orator is often quite properly theatrical so the preacher should be mindful, not only of the structure and of the matter of his speech, but also of the circumstances in which he is to speak.

The ritualist, who makes canons and rubrics and antiquarian lore the norm of worship, sets up a complicated, rigid standard which forbids all growth, while congregations of the non-liturgical churches are at the mercy of the whims and fashions of the moment, but the minister who keeps in mind the analogy between the drama and worship will be greatly helped in the conduct of public worship because he will be provided with a critical principle which is neither arbitrary nor fickle.

Even if the analogy between the conductor of public worship and the producer of a play is pushed to the limit the analogy still holds. Just as the producer's problems concern the "setting," the "book" and the coördination of the actors, so the minister finds himself confronted with similar types of problems when he has to conduct a service of worship. The producer's work has only begun when he has decided upon the drama to be played. He has to be sure that lines which read well in his office will sound well over the footlights; he has to costume and stage the performance; finally he has to rehearse the actors until stars and chorus work together harmoniously and smoothly.

The minister has a similar task. If he be an Episcopalian, he is given his "book," and only per-

mitted a limited number of "cuts" and "gags"; if a Unitarian, he can write it himself, but in any event he has to consider how the service will strike the man in the pew. This preoccupation of the minister with the attitude of his congregation is not unseemly since his main function is to lead them in the worship of God. No one would maintain that the success of a play depended wholly upon the producer, and all would agree that the requirement of worship is the sacrifice of a humble and contrite heart, without which ritual and liturgy are empty, yet the secondary requirements of which I speak are not, therefore, to be neglected.

The minister who conducts the service is frequently badly cramped by the church edifice, as the producer on tour is hindered by the dimensions of a provincial stage. Finally the minister has to secure a harmony of the parts, himself, choir, and congregation, a feat which often will exercise his tact and humour.

This comparison between public worship and the drama explains the subdivision of this chapter into sections dealing with the "setting" for worship, the "book" and the harmony of the parts.

THE "SETTING" FOR PUBLIC WORSHIP

Naturally the average minister has little choice in the kind of building where public worship is conducted; he has to be content with what he finds, and with such minor and inexpensive alterations as he can effect.

Although it is perfectly possible to celebrate Mass

in the trenches, or to preach the Gospel from a barrel in Hyde Park, because "God dwelleth not in temples made with hands," yet it is inevitable that men should reveal their thoughts about God in buildings which they raise to his honour. A Gothic cathedral is an expression of one vision of God; a trim Quaker meeting house is the expression of another. As the vision differed so did the building. A truly catholic cathedral would provide chapels of various architectural types to meet the requirements of different moods and tempers. However, the ordinary minister is charged with a duty much more onerous than that of planning cathedrals for a reunited Christendom; he is compelled to use what materials and buildings he has in attempting to satisfy the spiritual hunger of an individual congregation, which is the microcosm of the Catholic Church.

A man cannot make the best of a bad job before he knows how bad a job it really is and what a good job looks like. A Methodist preacher in a small prairie town may be acutely conscious of the architectural limitations of his church; he may desire to make the best use he can of the poor equipment that he has, but he cannot begin to make the best of a bad job until he recognizes by comparison with a Greek temple, an English parish church, or even with a syngagogue in the Bronx, that his own edifice is a tawdry, pretentious, ugly pile of brick. The danger then is that having realized the horror of an "abomination of desolation" posing as a house of God, he will seek to imitate the Greek temple, the

parish church, or the syngagoue, whichever has won his uncritical imagination. Imitation may be the sincerest form of flattery, but it is also the surest sign of stupidity. It is stupid to make a Methodist church after the pattern of a Greek temple unless you mean Methodism to adopt the spirit of paganism. A Gothic cathedral in the hands of a Humanist Unitarian would be as incongruous as the President of the Anti-Saloon League in an English inn or the Editor of the *American Mercury* in St. Peter's. These extravagant metaphors are necessary to make plain the close connection between the function of a building and its style.

There are at present two main divisions in ecclesiastical architecture, which roughly correspond to the two main forms of public worship. There is the church built after the manner of an auditorium for hearing, and there is the church built as a place to do something. Quite properly those denominations which stress preaching have built churches to accommodate crowds of listeners, while those which emphasize sacramental, that is, dramatic worship, have for centuries built churches for actors and spectators. The acoustics of a Gothic cathedral and the arrangements of chapels and transepts do not encourage the preaching of the word; neither do the gilded organ pipes of the popular preacher's auditorium make a congruous setting for the ministry of the sacraments. The preëminence allowed the pulpit or the altar does, within broad limits, determine the style of the building, and within much

stricter limits regulates the furniture and ornament of the building.

The relationship of ornament to doctrine is so close that if a Congregational church is equipped with a stone altar, candles, sanctuary, lamp, etc., one naturally concludes that this particular Congregational church lays unwonted stress on the sacraments. Equally, when one finds an Anglican church with the view of the Holy Table obscured by an enormous "three-decker" pulpit, one infers that the preaching of the minister is, in that particular church, valued more highly than his sacerdotal office. If only those responsible for the building of churches recognized the strict bond between function and form, they would build churches not only more useful but more beautiful than those which are abstractly designed to please the eye.

Ecclesiastical architects are now avoiding extremes. Gothic cathedrals and convention halls are no longer offered as the only models for new churches. In the building of the cathedral of St. John the Divine in New York, much thought and money were expended upon acoustics for it was felt that even for Episcopalians the sermon was of sufficient importance to insure its being heard; and a few blocks away on Riverside Drive, Mr. Rockefeller was not content with building an auditorium which should admit of Dr. Fosdick being heard in comfort by the largest possible crowd; he, or his architect, understood that the ministry of the Word through preaching is assisted by an appeal to the senses and must be sup-

plemented by the ministry of the sacraments; therefore Mr. Rockefeller is lavishing his money upon the new Baptist church so that it may provide not only for the hearing of the Word of God but for His worship in beauty.

None the less, it is disappointing to note that for all the millions spent in recent years upon church buildings in the United States there has been no development to meet new needs, no sign that the builders of churches have any vision for the future of religion. These new churches are monuments to an appreciation of religion, not the product of an imperative need. Now monuments are raised to the dead. It is only too likely that the millions spent in erecting new churches would have been far better spent in winning people to use them.

The average minister, however, has not the responsibility nor the opportunity of a Bishop Manning nor of a Dr. Fosdick, since he inherits a building from the past, and money for alterations, even for necessary repairs, is not easily forthcoming. For these reasons the minister, in his attempt to secure a fitting setting for the public worship of the church, is usually compelled to abandon his dreams for church building and to confine his attention to the furnishings of the church, particularly the dress of the clergy and the proper use of symbolism.

First, let us consider the practical problem of dressing the minister and the choir. In a small intimate group such as a midweek prayer meeting there is a very great advantage in the minister

wearing his ordinary dress, for it puts him on a level with his people; it serves to emphasize the fact that he is one of them; but when conducting a formal service of worship, some kind of uniform for the minister seems to be an asset, because it conceals any idiosyncrasies in his dress and distinguishes the minister's position of leadership. The grave aspect of the Geneva gown, or cassock and bands, is peculiarily appropriate for a preaching service; for the celebration of a sacrament some richer dress (*e. g.*, the traditional eucharistic vestments) is, I think, to be preferred, though dress is not a matter of grave importance, and to some extent must be dictated by custom and taste.

Besides the dress of everyday life and clerical uniform there is another possibility, namely, symbolical dress. Symbolism is a much abused word, *e. g.*, the eucharistic vestments are ignorantly called symbolic though as a matter of fact there is no more symbolism about them than there is about the dress uniform of an admiral. Pious ingenuity has succeeded in attaching to the priest's uniform meanings which simply do not belong; there can, however, be dresses which are truly symbolical, as for instance an angel's dress worn at a pageant.

Appropriate dress for the minister leads to a discussion of symbolism. The reaction from Puritanism in religion and Classicism in art has produced an astonishing revival of symbolism. The wheel of Rotary, the crescent of the Shriner, the mystic Greek letters of the fraternity man, appear in

thousands of buttonholes. The tomb of the Unknown Soldier, the Lamp of Remembrance in Toch H., are profounder symbols occasioned by the war. Scientists are coming to realize that their laws and even their facts are symbols for an imperfectly known reality. Those like the Deists and Unitarians, whose religion was profoundly influenced by the rationalism of the eighteenth century, had no need of symbols, because they nowhere observed any wonder and mystery which demanded an imaginative representation in symbol. But the bewildering revelation of science has fostered an agnosticism which is compelled to frame its very doubts and hesitancies in symbols. This intellectual tendency to symbolism is strengthened by a sentimental craving for it. As the mental world of the eighteenth century, so neat and ordered and logical, was destroyed by science, so the culture of the eighteenth century was ruined by nineteenth century industrialism. From the drabness of slums and suburbs, from the futility of a machine-ridden world, men and women are seeking a refuge in symbolism, whether religious, social, or artistic. The revival of symbolism is due partly to intellectual necessity, partly to emotional desire.

Now symbols may be arbitrary, esoteric, or natural. The mathematician's "x" is an arbitrary symbol, the Mason's compass is an esoteric symbol, and a kiss is a natural symbol. It is important to recognize this threefold division, for religious symbolism includes examples of the three types. Remember, also, that the relation of the symbol to its meaning is of much

more significance than whether the symbol is to be classed as visual or audible.

The language of theology, like the language of any other science, is most precise when most arbitrary; for example, in the Nicene creed the phrase, "being of one substance" is an arbitrary symbol because substance is no metaphor but has a definite theological meaning; on the other hand, the phrase "light of light" is a metaphor used as a rather obscure natural symbol (verging on the esoteric); though more vivid it is less precise than homoousios.

The removal of creeds from public worship by no means rids us of arbitrary symbols; as long as the word "God" is used in prayer, an arbitrary symbol abides. Indeed it is difficult to imagine how thought can endure without arbitrary symbols. If this contention is true, then while ideas as well as mental pictures are used in public worship, arbitrary symbols must be retained. A wise minister will not reject arbitrary symbols, but he will try to insure that the ideas associated with the symbols are more probably true than false.

The Cross is an excellent example of an esoteric symbol. A Chinese unacquainted with Christianity would see little significance in a cross or a crucifix; a Roman would have seen in it the instrument of execution, but the Christian who knows the Gospel story recognizes in the Cross the instrument of the world's redemption. For an esoteric symbol to be effective in public worship it should be perfectly familiar to the initiates and a trifle strange to the outsider. Highly intricate symbolism, such as some altar

boys love to attach to the eucharistic vestments, soon becomes ridiculous and ineffective.

As an aid to common devotion and a sense of fellowship an esoteric symbol like the cross has a great value—every secret society recognizes that—but the value of symbolism decreases in proportion as the relation between the outer sign and the thing signified has to be explained.

Natural symbols are the finest and oldest and safest to be used in public worship. Light and darkness, centuries ago, suggested their moral counterparts; actual washing signified the mystical washing away of sins; carnal eating symbolized spiritual food. Every religion is permeated, at least in its popular forms, with such natural symbols.

The whole man worships; not only his mind speaks through his lips, but bodily and symbolic actions express interior emotions. God can be reverenced with the lips, but reverence also finds expression in kneeling and prostration. People should be trained to express their feelings in acts. David danced before the Lord in a linen ephod and was mocked by his wife; perhaps David was most right when he appeared most undignified.

The minister's task of leading the people in public worship must inevitably be bungled if he has not understood the purpose of worship and some of the principles for its conduct. Just as a producer must comprehend the play before he undertakes to stage it, so a minister must understand the type of worship he proposes to lead before he dare conduct it. Ex-

ternals, such as dress, ornaments, even the architecture of the church, while they cannot supply the lack of spiritual worship can do much to hamper or to encourage the growth of spiritual worship. The only sound policy for public worship is, having determined—either by choice or by traditional inheritance —on the main principles which shall underlie the service, to avoid an ill-mating of external forms with inner aspirations. In the art of worship forms have no beauty in themselves but may become the channels of beauty, truth, and goodness—yes, even of the living God; therefore, dress and other externals, trifling as they may appear to be, must claim the attention of the minister.

THE "BOOK"

The text of a play, or as it is professionally called the "book," is the foundation upon which a dramatic performance is built. A good play can be spoiled by bad production, but rarely can the producer retrieve the fortune of a poor "book." Costuming, music, gorgeous scenery cannot often be made to conceal a poverty of ideas and wit in the text of the play itself. The same law is true of public worship. Gorgeous ritual, lovely architecture, exquisite music are all in vain if the contents of the service are meagre, sentimental, or unreal. Not often does the most clerical voice, combined with lack of taste and the worst Victorian church music, succeed in utterly obliterating the majesty of thought and dignity of expression that belong to the Anglican Prayer Book; but the

most brilliant quartette in New York and a profuse expenditure of money cannot redeem an order of service which is the product of a commonplace and undevout mind. This comparison by no means proves that the Anglican Prayer Book is to be used and followed; it is meant to illustrate the prime need for having something worthy to say and do.

The minister's first thought should be to express the prayer and thankfulness of the people; with utmost clarity to evoke the noblest images in their minds; to bring them directly into communion with the Most High. To this triple purpose music, ritual, and all else must subserve.

The habit, which is the bane of us Episcopalians, of relying upon the great prayers of the past for the expression of present needs, is nothing but laziness. Granted, though I am unconvinced, that the ancient collects are and must remain unsurpassed, it by no means follows that we must remain content with them, any more than that we should refuse to see any plays but Shakespeare's. The very excellence of some ancient prayers should stir us to a more perfect expression of modern aspirations. The past should be our spiritual inheritance, not our legal guardian. Nevertheless, if we Episcopalians err by a too complacent acceptance of old forms, our fellow ministers are apt to sin by unprepared utterance. Perfect clarity of expression is normally the consequence of infinite pains. Many ministers who are willing to spend hours writing and rewriting a sermon, begrudge thirty minutes writing a prayer, although a study

of the best models and repeated attempts at composing modern prayers is an exacting and invigorating spiritual exercise.

An English headmaster used to make his class write English verse so that they might never think themselves poets. For a similar reason ministers should be encouraged to write prayers just as a humiliating mental discipline. Composing a prayer is as exacting an art as writing a poem. However, if one really has something to say and if one bears in mind the sound advice given to Alice in Wonderland, which was "take care of the sense and the sounds will take care of themselves"—in short, if you have anything to say and are content to say it simply, then your prayer will be not only devotionally worthy, but very possibly it may have literary merits as well. I advance this story as proof: Just before their annual Sunday-school picnic I had been explaining to a class of quite uneducated young boys what a collect was and how it was constructed, I asked them to write one and among them I received this masterpiece:

"O Lord, who didst feed five thousand by the seaside, give us a fine day for our picnic and lots to eat so we can be truly happy; through Jesus Christ our Lord. Amen."

The composing of prayers to fit local circumstances and temporary moods is so great an opportunity for the minister that I make no apology for the somewhat protracted analysis of various forms of prayer and their application to different moods and occasions of worship.

The very existence of different forms of prayer is witness to a variety of moods and a variety of kinds of need. The forms of prayer are as varied and almost as strict as the forms of poetry. Certain forms are appropriate to certain moods or needs. The most beautiful forms have their limitations as may readily be discovered by observing the struggles of an Anglican vicar to fit the needs of a Ladies Sewing Circle or the Baldwin Cabinet into the mould of a collect. The *Odyssey* could not be told in lyric form, nor could Milton's sonnet on his blindness have been written in the verse form of *Paradise Lost;* each mood has its appropriate form whether the mood is poetic or devotional.

However, true as it is that both poetry and prayer have their different types of forms, it must always be remembered that neither poetry nor prayer can be bound by rules. The form is like a human skeleton at once typical and individual; it is unlike the chassis of a Ford which is typical of ten million others. Remembering then that any rigid classification of forms of prayer is futile let us proceed to note five main types of prayer.

1. First, there is the *simple petition* like the prayer of Bishop Wilson, "Grant, Lord, that I may never run into those temptations which in my prayers I desire to avoid. Amen," or a succession of simple petitions, like the prayer of St. Ignatius Loyola, "Teach us, O Lord, to serve Thee as Thou deservest; to give and not to count the cost; to fight and not to heed the wounds; to toil and not to seek for rest; to labour

and not to ask for any reward save that of knowing that we do Thy will. Amen."

2. Second, there is the *collect*, which is a simple petition, usually a single petition, modified by the insertion of the grounds of request and of the aspiration or object of the petition, and terminated usually by a reference to the mediation or to the divinity of Christ. Thus the simple petition of Bishop Wilson would become a collect if the petition "I may never run into temptation" was modified, first by a reference to the grounds for making the request of the Lord, *e.g.*, "O Lord, who knowest all my weakness, grant . . . etc." and, second, by a reference to the object with which the petition is offered, *e.g.*, ". . . but may ever steadfastly serve Thee who livest and reignest One God with the Father and the Holy Ghost. Amen."

Simple Petition	*Collect Form*	
Grant, O Lord,	O Lord, Who	(1) *Invocation*
that I may never	knowest all my	
run into those	weakness grant	(2) *Grounds of petition*
temptations	that I may never	
which in my	run into those	
prayers I desire	temptations	(3) *Petition*
to avoid. Amen.	which in my	
	prayers I desire	
	to avoid, but may	(4) *Aspiration*
	ever steadfastly	
	serve thee through	(5) *Termination*
	Jesus Christ Our	
	Lord. Amen.	

The collect is (pardon the oxymoron) intricately simple; but intricacy of its form helps to bring out the simplicity of the theme. For instance, in the example that I have chosen, Bishop Wilson's short humble prayer has been expanded into a very third rate collect, but poor as this particular collect is it shows how the collect form emphasizes and underscores the simple petition. The collect might be paraphrased at length: "Grant O Lord that I may never run into those temptations which in my prayers I desire to avoid. Grant it O Lord because Thou knowest my weakness. And grant O Lord this petition of mine in order that I may serve Thee steadfastly and soberly, and not with a vacillating impetuosity nor with rash self-confidence." The collect form emphasizes the single petition, not by the obvious device of repeating it, nor by elaboration into detail, but by referring the petition to some attribute of God and to some aspiration of the worshipper.

3. The third type of prayer is "*eucharistic*" or "*sacramental*" prayer. This name is fitting because, whatever the ultimate origin, as far as Christian worship is concerned, it is closely associated with the great service of thanksgiving, the Holy Communion. The most accessible, though not the best, example of this type of prayer is the long prayer of Consecration (Canon or Anaphora) in the American Prayer Book.

The characteristics of this form of prayer are that it is mostly associated with sacraments and quasi-

sacraments, *e.g.*, Marriage and the Blessing of First Fruits, and that it is filled with the note of praise.

A very ancient liturgical fragment (probably from Rome in the middle of the third century) gives a charming picture of the sort of occasion proper for this type of prayer, and also demonstrates its affinity with the Eucharist. Here it is:

"Concerning the bringing in of lamps at the supper of the congregation. When the evening has come, the bishop being there, the deacon shall bring in a lamp, and standing in the midst of the faithful about to give thanks, the bishop shall give the salutation, saying: 'The Lord be with you' and the people shall say 'With thy spirit' 'Let us give thanks to the Lord.' And they shall say 'right and just, both greatness and exaltation with glory are due unto him.' And he shall not say 'Lift up your hearts' because that shall be said at the Oblation. And he prays thus, saying: 'We give thanks, God, through Thy son Jesus Christ our Lord, because Thou hast enlightened us by the revealing of the incorruptible light; we having therefore finished the length of a day and having come to the beginning of the night and having been satiated with the light of the day which Thou hast created for our satisfaction, and now since we have not been deficient of the light of the evening by Thy grace, we sanctify thee and we glorify Thee through Thy Son Jesus Christ Our Lord, through whom to Thee be glory and might and honour with the Holy Spirit now, etc. And they shall say Amen.'"

4. The fourth type of prayer is the *pulpit prayer*,

with which most of those in Protestant countries are familiar. It has its own limitations and its own grand qualities as anyone acquainted with Scotch Presbyterianism must admit. Significantly enough it used to be called the long prayer and the epithet was honestly earned. It differs from, and by the Puritans was deliberately opposed to, the collect. The collect centres on one petition; the "eucharistic" type of prayer centres on one act but the pulpit prayer covers a far wider range. Within it is included adoration and thanksgiving, confession and intercession, as well as petition. The strength and weakness of this kind of prayer is its comprehensiveness. The unwise in their eagerness to include everything blow it so large that it bursts like an overinflated bubble, but on the other hand to the devout yet intellectually disciplined man it affords a scope such as no other form of prayer can, for a noble expression of the hope and awe and longing and joy which fill a heart and mind conscious of the presence and of the majesty of God.

5. The fifth type of prayer, *specific prayer*, is particularly important. Examples of this type may be found on pp. 244ff.; perhaps the most famous example is the Anglican Litany, though a modern Litany of Labour by Percy Dearmer[1] must rank exceedingly high.

The advantages of this type of prayer are that petitions can be made definite and direct, and that the congregation by a brief response repeatedly

[1]To be found in *A Book of Prayers for Students*, published by the (British) Student Christian Movement.

associates itself with the prayer. The dangers of specific prayer are that the requests may become petty and absurd, and that the very directness of the appeal may leave many in the congregation untouched.

The great historic liturgies of the Church are the product for the most part of anonymous authors and of the endless unauthorized revision of popular use. Likewise the Psalter is rather the product of the worship of the Jewish Church than of individual authors. If ministers would write, rewrite, and revise their prayer books, if they would do the same with their responsive readings, there is no reason why new liturgies should not arise and the Psalter acquire a worthy supplement.

So far there have been very few notable attempts at writing fresh responsive readings, and yet anyone who has soaked himself in the literature of the Old Testament will not find it very difficult to compose adequate responsive readings. The demand for new responsive readings comes not from a craving for novelty but from a recognition that beautiful as the Psalms are they are after all a product of the old covenant with Israel and therefore contain no mention of the fuller Christian hope nor are they applicable to a more developed and complex social system.

The two following examples of modern responsive readings are submitted not as models but as suggestions of the manner in which the dear old forms may be used as vehicles for the truths of a later revelation.

THE QUEST FOR GOD

In Beauty

Minister: Our souls long after God, but where shall they find Him?

People: And our minds search for Him, but can they discover Him?

Minister: Great mountains and the glory of sunset and all beautiful things stir us with a sense of awe.

People: But we remember the cruel and angry ocean

Minister: We observe the savagery of nature

People: And creatures of prey destroying the weak

All: Is He to be found in all His fullness there?

In Science

Minister: We thought to find Him in wisdom,

People: And to discover Him by knowledge;

Minister: So we studied great books and consulted learned men.

People: We gazed at the farthest stars and brought into view invisible life.

Minister: Though the boundaries of heaven were extended

People: And the atom gave up its secret

All: Yet . . . Is He to be found in all His fullness there?

In History

Minister: The pilgrimage of man afforded us a clue,

People: And in history are the signs of His presence,

Minister: Until we remembered unreasonable fate
People: And recalled how often the righteous were vanquished.
Minister: Who can decide between good and evil?
People: There is no victor, but death and oblivion at length claim him
All: Is He to be found in all His fullness there?

In Conscience

Minister: So we turned unsatisfied from beauty and science and even goodness proved uncertain,
People: Until we searched our own hearts and listened with our inward ears,
Minister: And there speaks the still small voice,
People: And within our secret heart lies the object of our quest.
Minister: For as we seek Him, much more does He pursue us,
People: And with infinite patience does God seek those that love Him.
All: Though we weary of our Pilgrimage He will not let us be at ease; until we find our rest in Him.

Here is another which has in mind an ancient ethical problem made more acute and more complex by modern civilization.

Ignorant men work wickedness,
and the thoughtless bring misery to thousands.

They ride in luxury and insult the poor;
they squander bread in the sight of the hungry
They gloat over riches and forget to say,
"Whence comes it?" Their eyes are shut to
the suffering of the poor.
The wealthy say, "It has ever been thus"
"We cannot change eternal laws"; that is
their excuse.
They call fear "Justice" and they sanction
robbery with Law; they soothe their con-
science with gifts, and hide themselves from
Thy truth.

O God of vengeance, shake them as a tempest the
forest; startle them out of their sleep;
Or ever the time for repentance is past,
and they and their children fall to destruction.

Save us, Lord, from the acceptance of evil,
and turn not our hearts unto stone.
Strengthen our wills to right wrong,
for we must make no peace with oppression.

Music demands the attention of the minister. Probably he has no technical knowledge of music, and must be content to take advice from his organist and choirmaster where music is concerned. But the minister should always insist that the last word remain with him, since music is an adjunct to the service of worship. To let the organist have absolute liberty of choice is a fatal mistake; the better plan is for the minister to explain to the musical director

what the plan of the service is, and to ask suggestions from him as an expert. It is a great advantage to have as an organist one who is not only an accomplished musician but who is a devout member of the church, and so can enter into the spirit of worship. The problem is ideally solved where a church is fortunate enough to secure an organist with a seminary training.

COÖRDINATION OF THE PARTICIPANTS

The problem of music naturally raises the serious question of securing harmony between the various participants in the service. In a preaching service the participants are usually the minister, the organist and choir, and the congregation. It is no mean feat to secure proper coöperation between all these: in some churches the minister monopolizes the service as a temperamental "star" monopolizes the stage; frequently the choir gets out of hand and sings the congregation into mute inferiority. Generally the congregation is permitted to lapse into the rôle of audience, whereas in any true view of worship the congregation is the chief participant in public worship. But how secure the coöperation of the congregation? The following are practical suggestions which have succeeded in many places where they have been given a fair trial.

The function of the choir should be mainly to lead the singing; frequently the choir monopolizes the singing. There is a story of Kings College Chapel, which is famous for its choir, that at evensong a

stranger joined lustily in the singing of a hymn. A horrified verger bore down upon the timorous stranger and requested him to desist. The visitor replied, "Can't I sing in God's house, sir?" Said the dignified verger, "This is not God's house. This is Kings College Chapel." Which thing is an allegory. A congregation can be led by the choir or it can be silenced by the choir. It can be led more easily by the choir if the choir master will take the trouble to conduct an occasional congregational practice. People welcome new tunes if they are taught them. A wise musican can often improve the music of the church by brief congregational practices.

Another device which encourages the participation of the congregation in public worship is the use of versicles and responses. The dialogue between minister and people seems to bind them together. Even the "Amens" and "Hallelujahs" of simple folk are much to be preferred to the mute boredom of the respectable and dull.

Yet another way of securing coöperation between the minister and the congregation is to have a box into which suggestions for intercession can be put.

Finally, as a practical matter that gravely affects public worship, the minister will give serious consideration to what may be called church manners. Gossipping in or near the church should be severely discouraged. The practice of giving out notices in church should be avoided except for very urgent cause. Members of the congregation should be encouraged to be punctual—a crowded church is the

best guarantee of punctuality—but even the most unpunctual sometimes reform their habits if the grave discourtesy of their unpunctuality is brought home to them. From time to time the customs of the church, *e. g.*, the method of administration of the sacraments, should be explained. Most churchgoers are willing to learn the etiquette of church behaviour if they can be shown how greatly good manners can effect an atmosphere conducive to worship.

To many this chapter may appear to be devoted to trivialities; worship, they may feel, is something so spontaneous, so free, so unhampered that all these practical remarks and suggestions will spoil the naturalness which belongs to worship. It may be that they are right. In the theatre one does not, one ought not, think of the many hours the playwright spent on proof reading, nor of the long check list of the property man, nor of the electrician's switchboard, although these things are most necessary. When they are attended to they are unnoticed; when they are neglected they mar the whole performance; so it is with these other matters in their relation to worship. Sometimes quite unplanned worship is free, glorious, spontaneous, but more often these qualities are only secured at the cost of much forethought and attention to detail.

To lead the people in the worship of God is such a high calling as to be worth any sacrifice of time and effort. If we give hours of study to preaching, and care and thought to the raising of money, ought we not to give the same to the conduct of public worship?

CHAPTER IV

The Future of Public Worship

There are many who would not hesitate to prophesy that there is no future for public worship. As magic has disappeared from higher culture, so, they say, will prayer and public worship vanish. It is impossible to confute such prophecy by argument; the event alone can decide. It must be admitted that since the war there has been in many countries and in most churches a very marked decline in church attendance, which is a fair indication that public worship as it is usually conducted is failing to attract. Is it also a sign that public worship of every kind is obsolescent?

The following quotation from Professor Julian Huxley's *Religion without Revealation* is of particular interest because, while Prof. Huxley must be accounted a religiously minded man, he is not, nor has he ever been, connected with any church. This is what he says: "In spite of this, as I say, in spite of all my intellectual hostility, the chapel services at Eton gave me something valuable, and something which I obtained nowhere else in precisely the same way. As I look back, this simple personal fact illustrates better than whole reams of argument the

extreme complexity of religion, and the ease with which watertight compartments are established in the religious life, as indeed within the mind in general. Indubitably what I received from the service in that beautiful chapel of Henry VI was not merely beauty, but something which must be called specifically religious. The flights of perpendicular Gothic; the anthems and organ voluntaries; the poetry of the psalms or lessons—these doubtless were contributory factors. . . . It was none of the purely æsthetic feelings which were aroused, or not they only, but a special feeling. The mysteries which surrounded all the unknown of existence were, however dimly, contained in it, and the whole was predominantly flavoured with the sense of awe and reverence. In addition there was the fact of the service being communal, and of its long historic past. Just as in childhood I had found Easter already sacred, a day which, regarded from the standpoint of existing society as a whole, and not from that of any single individual only, not from that of abstract reason or rightness, did have a definite sentiment attached to it, and so was a holy day; so here in later boyhood I was confronted with a place and a liturgy and a ritual which presented themselves to my mind inevitably as wearing a mantle of reverence bathed in a special atmosphere, or, to put it most unequivocally, as in some immediate way possessing holiness, through the fact of so many people having in that place experienced awe, found in that liturgy an outlet for their desires for righteousness, expressed their

inner religious feelings in the physical acts of that ritual."

In considering this passage it must be remembered that Professor Huxley had not like most English public school boys been brought up with a nominal attachment to the Church of England. Revealed religion at no time, in any form, secured his assent. From infancy he had grown up in a tradition of scientific not of religious truth. For this reason his witness to the reality of worship and his insight into its nature is particularly remarkable.

Earlier in the same book Prof. Huxley writes: ". . . Worship itself will be seen to be not a bowing down before a spiritual idol with supernatural powers, nor a placation of a jealous God, nor organized celebrations and praise in honour of a beloved ruler. It is an opportunity for communal proclaiming of belief in certain values; for refreshment of the spirit through that meditation guided by pure desires which alone deserves the name of prayer, and through the sense of contact with spiritual mysteries which disappear or are not thought of in the rush of practical life; for expressing in music or liturgy various natural religious emotions of praise, contrition, awe, aspiration, which otherwise would remain without natural outlet." It is evident that Prof. Huxley, the biologist, believes that this emotion of reverence and awe is likely to be permanent and man's need for expression of this feeling in worship to be genuine. If others, who, like Prof. Huxley, also remain outside the churches' worship, share his views on the permanence of the

need for worship, then the future of public worship is worthy of serious attention.

What will be the marks of the public worship of the future? It is dangerous and demoralizing to speculate in futures, but it is good to remind ourselves of certain general principles which history seems to teach. The first general principle is that the future arises out of the present and the past. Nothing absolutely new, and completely unrelated to the past, has ever been observed to enter the world. To take a very relevant example, traditional Christian theology and worship, novel and fresh as they once were, can be demonstrated to owe much to the religious traditions of the ancient world in which primitive Christianity was born. Similarly the worship of the future will be intimately related to the worship of the present, although the worship of the future will certainly in many respects differ from the public worship of the present, because another principle can be fairly deduced from history, *viz.*; that even the most stable things change, though they change gradually and insensibly.

It is necessary to insist upon these two obvious historical maxims, that the future grows out of the past and that even stable forms change, because both conservative and radical extremists deny one or other proposition. An ignorant Roman Catholic will sometimes deny that the worship of the Church can ever seriously modify its forms, while the ignorant radical vainly hopes for a new heaven and a new earth totally divorced from the present ones.

A third, though more doubtful, principle which can be drawn from history, is that man, individually and socially, is under compulsion to adapt his emotions, wishes, and desires to the world in which he lives—or thinks that he lives.

Let us develop this third principle somewhat. Religion, at least in its higher forms, has sought through worship to adjust the individual to the hard facts of the physical world wherever they concern his hopes. The consolations of religion are devised to help the individual in crises like birth and death. But religion has rendered another service to the individual: it has induced him to accept the demands and restraints of society. Often this end has been achieved by a negative system of taboo, but also in a more positive way by attaching through worship and ritual sacredness to essential social acts, *e. g.*, marriage. One origin of and one enduring need for worship lies there.

Religion, also, through worship performs a valuable service for human society as a whole, as well as for the individual member. The corporate discovery of values for which the group exists has frequently come through public worship and still does come, as may be witnessed at patriotic meetings and rallies, debased forms of public worship though they are.

The preceding paragraphs have given the merest sketch of what may be called the permanent functions of public worship both for the individual and for society, functions which will persist untouched by changes in theological belief that can only affect

the modes in which the function is fulfilled. The public worship of the future, like the public worship of the past, can perform these functions well or ill, but it is the age-long task of worship to adapt man's aspirations, wishes, desires to real and noble values. In the simpler language of religion, worship brings men into communion and fellowship with God.

At different times and at different stages of development religion has done this work in various ways; to-day there are certain tendencies evident which, if they continue, must plainly modify existing forms of public worship.

Of these tendencies the first in importance is the rapid reintegration of the world due to the development of transport. As has been said, "the world is shrinking." Industry, by means of applied science, is making the world one. At the moment we are more conscious of the clash of contrasts than of the unity which shall supervene. Conservative as religion is, the integration of the world is not leaving religion untouched. It is no longer possible for an educated Chinese to remain absolutely ignorant of Western religion, nor, fortunately, will it much longer be possible for an American to be altogether unacquainted with Hinduism. The result of such enforced collision is by no means likely at first to be uniformity. Public worship will be compelled to tolerate more variety than is usual at present in order to accommodate diversities in individual temperament, racial characteristics, cultural levels. At the next Pan-Anglican Conference the Bishop of

Rumtifoo will cheerfully admit that it is impossible to expect his charming Gilbertian diocese to conform exactly to the rites and ceremonies of the Church of England as by law established.

This process of integration is fast working in the intellectual world. There is arising a generation, indeed has arisen a generation, of thinkers who have used no other terms than those of science. The language of theology (and of traditional philosophies) is becoming quite unintelligible, and as a result of this intellectual movement much of public worship has become so unintelligible as to appear unintelligent. The public worship of the future will lay less emphasis on a logical statement of beliefs, whether in the forms of creeds or of sermons, and at least tacit permission will be granted to take creeds, etc., as mythology—that is, as attempts to state briefly, symbolically, and synthetically truths which, if stated analytically, would occupy volumes, could such truths be put in such form at all.

It will follow from the decreasing emphasis on creed that there will be an increasing tendency to make public worship dramatic, for truths acted are more easily modified and developed than truths stated. A child does not have to unlearn a play as it has to unlearn a creed. The drama sprang from religion, and it must be encouraged to contribute to it once more in public worship. Moreover, the proper expression of feeling is action. Thoughts are oftentimes too deep for words, rarely too deep for ritual. Extreme anger finds more relief in shaking the

fist than in cursing; extreme awe and wonder finds a broader outlet in obeisance than in any form of words.

But if the worship of the future is largely to be dramatic it must be social, since drama is not a solitary pursuit. Public worship must of necessity be the activity of a group, but in the future public worship is likely to become less interested in the personal and peculiar needs of individuals and more concerned with discovering, revealing, reverencing, and appropriating the great values for which society exists.

The "pep" meeting, which seems to have become an indispensable preliminary to a football match, is a rudimentary form of public worship in which students catch a glimpse, not of the glory of God and the destiny of man, but of the trumpery fame of "alma mater" and of the duty of loyalty to their college; though a "pep" meeting is at the lowest level of worship along with the war dance of savage tribes (for the values are paltry and cheap), yet today for many it affords a much more genuine experience of worship than does perfunctory attendance at church. The public worship of the future will have all the vigour and enthusiasm of the "pep" meeting but it will be directed toward far nobler ends.

Worship is a kind of art, possibly the highest kind of art, for worship is creative; as the saying is, "something comes out of it." While some art, *e. g.*, poetry and painting, is usually concerned with

particularities, worship is concerned with wholes, universals, ultimates, and for this reason worship needs the assistance of the simpler arts. It was no accident that in the Middle Ages arts of all kinds tended to cluster around places of worship, for public worship was then queen of the arts; in the future it may be that public worship will once more occupy her throne as the greatest artistic achievement of mankind and once more poets and painters and dramatists and architects will derive inspiration from worship and contribute their individual vision and work to the social art of the whole community.

It is reasonably certain that the worship of the future will have the following characteristics:

(1) It will have *variety*, so that different temperaments and different racial characteristics can find proper expression. What is suitable for an English country village is not suitable for the church in Malabar.

(2) It will be *rational*. That does not mean that the public worship of the future will appeal only to the intellect, but it does mean that it will not offend it.

(3) Therefore, it will be *essentially dramatic*. Truths acted are more easily apprehended and less easily mistaken than truths stated.

(4) It will be *social*. That is, the public worship of the Church will be concerned not solely, not even primarily, with the personal and peculiar needs of the individual. It will aim first at discovering and revealing the great worths for which society exists. Put it

in the simple language of religion: The public worship of the Church will be designed to reveal God to His people. It will be the means of discovering His will, and of receiving His grace. It will aim not only in revealing and proclaiming and discovering the values for which society exists, it will reconcile the individual to the demands which these values make of him. It will strengthen the individual; it will give him more power to meet the difficulties due to his social life with men and to his life as a creature in the physical world. Again to put it in the picture language of religion. The worship of God will reassure him of forgiveness of sin; it will give him confidence in the presence of death, assurance of eternal life; it will bring him to communion with God.

In the past the public worship of the Church has, now with fair and now with poor success, done these things. Public worship would not have persisted if it had not met (though perhaps inadequately) the needs of men. Honest study and fearless experiment in the past periods of great change succeeded in adapting the worship of previous ages to its own needs. There is no reason to doubt that honest study and fearless experiment that does not disdain to use the findings of psychology, of anthropology, and of history, will, in this age, succeed once more in developing out of the worship of the past a new worship that will meet the need in the heart of man.

SERVICES OF WORSHIP

SECTION I

SERVICES OF RECEPTION AND INSTRUCTION

A Preaching Service
A Service of Meditation
The Service of Compline

A Preaching Service

Of all services of instruction the Preaching Service is the one most typical. Sunday after Sunday in the Protestant churches men gather to hear the reading and the preaching of the Word—at least their fathers gathered for that purpose. As the reading and the preaching of the Word is the theme of this service, it follows that all else should be subordinated to the reading of the Scripture and to the preaching of the sermon. Hymns, prayers, and anthems should serve to illuminate the message or to prepare the hearts of the hearers for its reception. Too often, however, the organist is allowed to get out of control and to inject inappropriate if sometimes beautiful music into the service. Too often the prayers are unrelated to the message; almost invariably the order of service is as traditional as any liturgical form could be.

A service of instruction demands mental concentration on a high, unworldly plane. Worry, the cares of the world, sin, are among those things which distract the minds of the congregation. Sensationalism and "stunts" secure merely a fictitious attention. Real attention can only be secured by removing those things which distract. For this reason it is customary (after the singing of a hymn to drown the noisy interruption of latecomers) to open the service

with an invocation which sets the tone of the service, and to follow the invocation with (or to include in it) either a recollection of God's loving mercy or else a form of general confession.

This opening part of the service is intended to secure the devout attention of the congregation by removing those cares which otherwise dart across the mind and interfere with the clear reception of the message of the Scripture and of the sermon. Scripture is ordinarily introduced either in the form of the singing of a Psalm or in the form of a Responsive Reading. This should be followed by the reading of a Lesson from the Bible. In the Anglican form of Morning Prayer, the use of Scripture is repeated, for the first Lesson is followed by a Canticle (or Hymn) and the second Lesson.

The prayers and praise which follow the reading of the Bible should be distinguished in intention from those which follow the sermon. Those that follow the sermon should have a definite reference to the subject of the sermon, and therefore should be the choice of the preacher; but those that follow the reading of the Word should refer to the general needs of the congregation. In the order of service printed below, I have suggested that the prayers preceding the sermon should be of two kinds; first, some prayer after the order of a collect, general, even vague, but briefly covering the common spiritual needs and joys of the Church; then some prayers more detached and specific, possibly cast in the Litany form, or else some kind of intercession.

Of the sermon we say nothing except that the whole tone of the service should harmonize with that of the sermon. If Prayers, Hymns, Invocation, all dwell on the Majesty of God, the service would not easily harmonize with a sermon on the relation of Capital and Labour.

The Post-Sermon Prayers, as we have said, should be left to the choice of the preacher. They should be short, for the people are probably getting a little tired of the preacher's voice, and they should close with a prayer on a general note summing up the spirit of the service.

The service closes with a benediction which seals, as it were, the message received, and after the singing of a hymn the congregation disperses.

Some plan of reading the Psalms and the Scriptures should be followed (though not too rigidly), otherwise the congregation will have some of the finest passages spoiled by too much familiarity while remaining ignorant of many passages little if at all inferior.

A SUGGESTED ORDER OF SERVICE

Hymn

I. *Introduction:* 1. Sentences from Scripture.
2. Prayer of Invocation.

II. *Recollection:* 1a. General Confession (and Absolution)
or 1b. Remembrance of God's Mercy.
(included in Prayer of Invocation)

The Lord's Prayer

III. (a) *Psalm or Responsive Reading.*

IV. (a) *Scripture Lesson.*

III. (b) *Canticle or Hymn on Responsive Reading.*

IV. (b) *Second Scripture Lesson.*

Hymn.

Offertory.

V. *Prayers and Intercessions.*

1. Brief general prayer, *e. g.*, Collects.
2. Specific Prayer, *e. g.*, Litany or Intercession.

Hymn.

VI. *Sermon.*

VII. *Post Sermon Prayers.*

VIII. *Benediction.*

Hymn.

A PREACHING SERVICE

(*The sections are numbered to agree with the scheme printed above.*)

(*The minister shall read one or more of these sentences.*)

I–1. *Sentences.*

Glory be to the Father and to the Son and to the Holy Ghost: and upon us, weak and sinful, be mercy and grace at all times.

O worship the Lord in the beauty of holiness; let the whole earth stand in awe of him.

Wherewith shall I come before God and bow myself before the Most High? He hath showed thee, O man, what is good: and what doth the Lord require of thee

but to do justly, to love mercy, and to walk humbly with thy God.

God is spirit and they that worship him must worship him in spirit and in truth.

The sacrifices of God are a broken spirit; a broken and contrite heart, O God, thou wilt not despise.

Rend your hearts and not your garments, but turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness.

To the Lord our God belong mercies and forgiveness, though we have rebelled against him; neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us.

Repent ye, for the kingdom of heaven is at hand.

If we say that we have no sin, we deceive ourselves and the truth is not in us: but if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

O come let us worship and fall down: and kneel before the Lord our Maker. For he is the Lord our God and we are the people of his pasture and the sheep of his hand.

The Lord is in his holy temple: let all the earth keep silence before him.

I–2. *Prayer of Invocation.*

Morning.

Let, O Lord, we beseech Thee, Thine eyes be open, and let Thine ears be attentive unto our prayers, for we ponder Thy loving-kindness, O God, in the midst of Thy temple.

Remove far from us the fret of the world. Let

neither cares nor business disturb our worship of Thee.

Suffer the true Sun of Righteousness to shine in our hearts, enlighten our minds, purify and strengthen our wills, so that we may walk honestly as in the day and do that which is well pleasing in Thy sight.

Now therefore, O God, hear the prayers of Thy servants and the supplication which we make before Thee, and when Thou hearest forgive for Thou art . . .

Evening.

O great and most high God who alone hast immortality and dwellest in light unapproachable, who dost make all creation in wisdom, who hast divided light from darkness, and hast appointed the sun to rule the day, the moon and the stars also to rule the night, who hast granted unto us boldness at the present hour to come before Thee and to offer unto Thee our evening sacrifice of praise. Do Thou Thyself, O Lover of mankind, direct our prayer and grant that we may pass this present evening and coming night in peace. Deliver us from all fears and terrors, and in the night season call to our remembrance Thy Holy Name, that enlightened by meditation on Thy Laws we may rise to glorify Thy goodness.

Finally we bring before Thee our needs and the needs of others, for Thou lovest mankind, wherefore we make bold to say . . .

(*All together:*) Our Father, etc.

(*Or the minister, having said one of the sentences, may use some such call to worship as follows, the congregation joining in a general confession:*)

II 1a. *General confession (and Absolution).*

We are met together in the presence of Almighty God our Father to offer unto Him our worship, our praise, and our thanksgiving; to pray not only for ourselves, but for all our brethren, that we may come to know more truly the one Father of us all and to live more according to His will. Finally to confess our own shortcomings and the unworthiness of our lives; wherefore in the presence of God let us make our confession before him.

(*Minister and people:*)

We confess to God our Father and to one another and before the whole Church, that we have sinned in thought, word, and deed through our own fault. Wherefore we pray God to have mercy upon us.

(*Silence*)

Almighty God, have mercy upon us, forgive us all our sins, deliver us from all evil, strengthen us in all goodness, and bring us to everlasting life. Amen.

(*The minister may then pronounce an absolution such as the following, or some scriptural sentences:*)

Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those that with hearty repentance and true faith turn to him: Have mercy upon you, pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. Amen.

(*or*)

May the merciful Lord grant us pardon for all our sins, time for true repentance, amendment of

life, and the grace and comfort of his Holy Spirit. Amen.

(*All together:*) Our Father, etc.

III. (a) *Psalm or Responsive Reading.*

Minister: O Lord, open Thou our lips.

People: And our mouth shall show forth thy praise.

Minister: Praise ye the Lord.

People: The Lord's name be praised.

(*Selection from the Psalms or Responsive Reading.*)

IV. (a) *Scripture.*

III. (b) *Canticle, Responsive Reading, or Hymn; e. g.,* The Beatitudes (*other canticles can be found in most collections of Responsive Readings. This setting of the Beatitudes is taken from the Greek Church*).

All: In Thy kingdom remember us, O Lord, when Thou comest into Thy Kingdom.

Minister: Blessed are the poor in spirit: for theirs is the kingdom of heaven.

People: Remember us, O Lord, when Thou comest into Thy kingdom.

Minister: Blessed are they that mourn: for they shall be comforted.

People: Remember us, etc.

Minister: Blessed are the meek: for they shall inherit the earth.

People: Remember us, etc.

Minister: Blessed are they that hunger and thirst after righteousness: for they shall be filled.

People: Remember us, etc.

Minister: Blessed are the merciful: for they shall obtain mercy.

People: Remember us, etc.

Minister: Blessed are the pure in heart: for they shall see God.

People: Remember us, etc.

Minister: Blessed are the peacemakers: for they shall be called sons of God.

People: Remember us, etc.

Minister: Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven.

People: Remember us, etc.

Minister: Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely, for my sake.

People: Remember us, etc.

Minister: Rejoice, and be exceeding glad: for great is your reward in heaven.

People: Remember us, etc.

IV. (b) *Second Lesson from Scripture.*

Offertory Hymn or Anthem.

V. 1. *Collects or Short Prayers.*

Morning

Almighty and everlasting God, by whose spirit the whole body of the Church is governed and sanctified, receive our supplications and prayers which we offer before Thee for all estates of men in Thy holy Church, that every member of the same, in his vocation and ministry, may truly serve Thee through our Lord and Saviour Jesus Christ. Amen.

Evening

O Lord, our God, refresh us with peaceful sleep when we are weary with the day's labour; that, aided by the help which our weakness needs, we may on the morrow serve Thee with body and mind; through Jesus Christ our Lord. Amen.

2. Litany and Specific Prayer.

Minister: Loose them that are bound by the chain of fear.
People: Lord have mercy.
Minister: Deliver them that are in straits.
People: Lord have mercy.
Minister: Them that are hungry, satisfy.
People: Lord have mercy.
Minister: Them that are faint hearted, comfort.
People: Lord have mercy.
Minister: Them that falter, set upon their feet.
People: Lord have mercy.
Minister: Them that stand, stablish
People: Lord have mercy.
Minister: Them that have strayed, bring back.
People: Lord have mercy.
Minister: Bring them all into the way of well being.
People: Lord have mercy.
Minister: Reckon them with thy people.
People: Lord have mercy.
And us also redeem, who art a watch and a shelter over us in all things.

O Eternal and glorious God, since Thy glory and honour is the great end of all Thy works, we desire

that it may be the beginning and end of all our prayers and services. Let Thy great Name be glorious and glorified. Let the whole earth be filled with the knowledge of Thee. Let all Thy works praise Thee. Let all mankind praise Thee not only with their lips but in their lives by giving up themselves to Thy service. Enable us to live to the honour of that great Name by which we are called. Give us honesty of thought, integrity of purpose, kindness of heart. Help us at all times to assist those of our brethren who need our loving care, especially the sick and the afflicted, and all children committed to our charge. Keep our loyalty unswerving to Thee and to all that is best in our country and nation. Finally we beseech Thee grant that what we begin in Thy name we may finish to Thy glory. Through Jesus Christ our Lord. Amen.

(*The Prayer for all Sorts and Conditions of Men, to be found in the Anglican Book of Common Prayer, is admirably suited for this stage of this Service.*)

Hymn.

VI. *The Sermon.*

VII. *Post Sermon Prayers.*

(*Let the preacher pray at his discretion ending with some such prayer.*)

Morning

O God, the light of hearts that see Thee, the life of souls that love Thee, strength of minds that seek Thee, grant us an abiding knowledge of Thy presence. Direct our steps along the way of truth and life, throughout the coming week. Keep alight Thy name within our

hearts that we may be as a beacon set upon a hill. Amen.

Evening

Before we go to rest, we would commit ourselves to God's care, beseeching him to forgive us for all our sins of this day past and to keep alive his grace in our hearts, and to give us the spirit of meekness, humility, firmness, and love. O Lord keep Thyself present to us ever, and perfect Thy strength in our weakness. Take us and ours under Thy blessed care this night and evermore through Jesus Christ our Lord. Amen.

VIII. *Benediction.*

Go in peace; be of good courage; love all men; serve the Lord in the power of the Spirit. And the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be upon you and remain with you. Amen.

Hymn.

A Service of Meditation

The bustle of modern life leaves little leisure for meditation. Our fathers as they followed the plough could commune with themselves and with the God they worshipped but we have to keep our minds on the job. Twelve hours was a short day for them and eight hours is a long day for us, but they took their twelve hours at a jog trot while we take our eight at a gallop.

Meditation, which gave them poise when confronted with the sorrowful mysteries of life, is to us an almost unknown practice; with the result that when our minds can no longer find distraction in business they become bewildered and confused by those elementary riddles to which meditation, though it may not indeed be able to supply an answer, can afford a clue.

With most churches meditation has long been banished from public worship, which is now devoted either to a lecture disguised as a sermon or to a concert disguised as sacred music. Indeed we make no longer any pretense of meditation even in the privacy of our own homes. We have no time for anything but the activity of good works, church suppers, and building campaigns.

Yet prayer and meditation, according to the judg-

ment of all religious men, are the channels of spiritual refreshment not only to the individual in his own room but to individuals gathered into a group for public worship.

So unaccustomed to meditation are we that we scarcely know what it is. In meditation we are not directly concerned with the needs of others nor with our own needs, but we fix our gaze on One who sums up our own hopes and the heart's desire of all men. In meditation our glance is not outward to the world nor inward to ourselves but upward to God.

Perhaps meditation appears to be a religious practice wholly alien to the religious spirit of the times. We are no longer concerned with Heaven and our own soul's salvation; for us religion is the power that will enable us to achieve for all the good life on earth. However, even those of us who are most eager to escape from the other-worldliness which has vitiated so much religion—even we are beginning to suspect that an occasional abstraction from the immediate task fits us the better to undertake it.

Meditation, therefore, is a retreat from the world but it is a retreat in preparation for an advance.

A retreat is a difficult tactical problem. It is easier to engage than to break off battle. This is as true of spiritual as it is of worldly warfare. Therefore, the first stage in meditation is to break off as far as possible all contact with the world.

For this reason too much care cannot be taken over the setting for a service of meditation. All distraction and disturbance must be avoided. See then

that the lighting is not too bright and permit no late comer to enter after the singing of the last verse of the opening hymn.

It is not enough, however, to avoid distraction; a positive effort must be made to direct the attention of the group to the subject of the meditation.

A service of meditation has three parts. First, the preparation of the attention; second, the direction of the attention toward the theme of the meditation, and, thirdly, the uplifting of the attention to the prime object of all meditation, namely, God. In any properly constructed meditation there will be found these three divisions.

Let us now examine the particular service chosen to be printed as an example.

The service opens with a hymn which should I think be sung lustily, for lusty singing is an excellent release for nervous tension which otherwise might interfere with the concentration that meditation demands. The singing of a hymn also covers the arrival of late comers, who on no account should be permitted to enter during the main part of the service. The hymn is, as it were, a prelude, in the sense that the cheerful noise an orchestra makes before the rising of the curtain is a prelude. There need be no connection between the subject of the hymn and the theme of the meditation.

The first part of the service is devoted to the *preparation of the attention*. This preparation is made in two ways. First, by the skilful "staging" of the service, which includes the proper use of lighting

effect and of quiet music. Direct the eye to a common object, *e. g.*, the cross on the altar or a crucifix, and reach the heart through the ear by a wise and moderate use of music. (After the singing of the hymn it is, I think, helpful to have the congregation sit and listen for a few minutes—less than five—to the playing of the organ.) The other way of preparing the attention is by the use of mechanical prayer. Mechanical prayer, such as the frequent repetition of the Lord's Prayer or of the Ave Maria, is a low form of prayer but none the less is not to be despised. The use of it is not magical but preparatory. Frequent verbal repetition (as in the Rosary) occupies our surface thoughts and, as it were, by frequent tapping breaks them so they do not obstruct the emergence of our deeper thoughts. Provision is therefore made for the use of mechanical prayer in which the congregation should join.

So much for the preparation of the attention which now needs to be directed to the theme of the meditation. It is first necessary to evoke in the imagination the picture upon which to meditate. In the example chosen the theme is the temptation of Our Lord, the story of which is read simply without any straining after dramatics. After the reading there is a short prayer to precede the exposition. No rules can be laid down for meditative exposition, some, often unlearned, have the gift and others, though accounted great preachers, have not. In meditative exposition the appeal should be largely through the imagination. The exposition should be a brief retelling and applica-

tion of the story read, so that the congregation is left with a vivid picture of the scene of the temptation; a picture so vivid that the mystery of temptation is borne in upon their minds.

The progress of a service of meditation is from mechanical, formal prayer through meditation to adoration. As it were, the plates of our mind are first prepared and sensitized, then exposed, and finally developed. The third part of the service is then the uplifting of the attention in adoration. The eyes of our mind are opened; we see the picture; finally the significance of that picture bursts in upon us, and catching a glimpse of what it means we cannot restrain ourselves from breaking forth into adoration.

The act of adoration should find expression in the free unfettered utterance of the leader. The note of the closing prayers should be joyful and thankful as the Te Deum or the Gloria in Excelsis, indeed often it will be found that the leader naturally falls into the use of some of these ancient and glorious forms. He cannot help himself. They rise of their own accord to his lips. The congregation should not be expected to follow word by word, for their private acts of thanksgiving and adoration may not find exact or apt expression in the words of their leader; they follow the same road but not at the same pace.

The service ends where it began with silence and with the Lord's Prayer. The gate that leads in from the world is the same gate as leads out upon it. The benediction sets a seal upon the whole.

AN ORDER OF SERVICE FOR MEDITATION ON THE TEMPTATION

The service opens with the singing of a well-known hymn. The doors are then shut and the organist plays soft music for a few minutes. The church should be well enough lighted to permit the congregation to read their parts in the service but not so brightly lighted as to tire their eyes. A bright light should not be hung, as in some pulpits, right over the reader's head. The sanctuary should be the best lighted part of the church.

Preparation of Attention

(*The leader and the people, with him or responsively*)

Minister: Glory be to the Father and to the Son and to the Holy Ghost.

People: As it was in the beginning, is now, and ever shall be, world without end. Amen.
Our Father, who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil: For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

Minister: The Word was made flesh and dwelt among us.

People: And we beheld his glory the glory as of the only begotten of the Father.

(*Here a brief pause is made*)

Minister: Glory be to the Father, and to the Son, and to the Holy Ghost;

People: As it was in the beginning, is now and ever shall be, world without end. Amen.

Our Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

Minister: We have an high priest in all points tempted like as we are yet without sin.

People: Let us therefore come boldly unto the throne of grace that we may obtain mercy, and find grace to help in time of need.

Minister: Glory be to the Father, and to the Son, and to the Holy Ghost;

People: As it was in the beginning, is now, and ever shall be, world without end. Amen.

Minister: Praise ye the Lord.

People: The Lord's Name be praised.

Our Father, who art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done on earth, As it is in heaven.

Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

Prayer (to be said by all):

O God, Thou art my God, hide not Thy face from me. Like as the hart desireth the waterbrooks so longeth my soul after Thee, O God. When shall I come to appear before Thy presence, O God. I wait patiently for Thee, O Lord; make no long tarrying, O my God. Amen.

Direction of Attention

(*The leader reads Matthew 4. It is often a good plan to read the story in a modern version in order to impart freshness.*)

Then was Jesus led up of the spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an hungered. And when the tempter came to him, he said, if thou be the Son of God, command that these stones be made bread. But he answered and said, it is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him. If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge

concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again. Thou shalt not tempt the Lord thy God. Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

(*Then the minister says this prayer:*)

O Lord, who for our encouragement hast left the record of Thy temptation, grant that as we meditate upon this mystery we may be brought to a fuller knowledge and love of Thee, true man, who with the Father and the Holy Ghost ever livest and reignest one God world without end. Amen.

(*The leader and the congregation sit down and the leader begins his meditative exposition.*)

The story of the Temptation is so rich in material for meditation that the leader must select some few aspects of the story. The art of meditative exposition lies in depicting a scene which speaks for itself.

Let us suppose that the leader wishes to use those aspects of the story which reveal the true manhood of our Lord, the reality of his temptation, and the part that temptation played in his life and must play in ours. Theologically, of course, the Temptation is one of the clearest testimonies to the human nature

in the One Person, it is a witness to the reality of the Incarnation, it is a refutation of docetism. Say this in so many words and the congregation will go sound asleep, but the important truths of the theologians can best be conveyed to the simple and to the wise in a story.

The leader then who desires to emphasize these three points (*viz.*, the true manhood of Jesus Christ, the reality of the temptation, and the significance of temptation for the spiritual life) will bring out in his exposition:

1. The relation of Jesus to the aspirations and to the religious traditions of his race, especially the Messiahship and the use of the Scriptures.

2. The relation of the temptation to the spiritual exaltation of the Baptism and to the physical fatigue of fasting.

3. The relationship of Jesus' temptation to ours in that there was a temptation to

a. Material Profit.

b. Fame and Publicity.

c. Compromise and Power.

By having some such scheme at the back of his mind as he retells the story of the temptation the leader brings to himself and to the congregation a glimpse of a God who is a creating God. One who tests his works or allows them to be tempted, not from perversity, but in order to develop them and provide them with opportunity to realize their innate possibilities. Temptation is as necessary a part of the business of creating as a testing shop is a necessary

department in a factory. Temptation is not to plague sinners but to make saints; indeed we may think of it even in relation with God himself.

If the meditative exposition has been at all well and honestly done, then there will come to those present spiritual insights and glimpses of God which must stir up sluggish hearts to adoration.

Therefore, the exposition finished, the leader pauses and then prays aloud freely and with no other restraint than that beforehand he has prepared himself. He may choose to follow closely the lines of his preparation, he may choose to say a Psalm or use one of the ancient liturgical prayers, he may be impelled to speak to God absolutely unfettered by book or notes.

The following example is given purely as a suggestion and not as a pattern to be copied:

O Eternal, Immortal, Invisible God, by whom all things are made, who dost put Thy whole creation to its test, who through immeasurable time hast formed a world in which mankind can live, we bless and praise Thy Name, for the wonderful works which Thou hast wrought through nature and through man. For Thy creatures we praise Thee, for the prophets and teachers of old we praise Thee, the God of Abraham, Moses, and the wise Greeks. For Thy Holy Spirit still working in the world and fashioning new things, we praise Thee.

But above all we give thanks for the revelation of Thyself to man through Jesus Christ who for us

men and for our salvation came down from heaven and was made man, who was tempted as we are tempted, who for thirty years went about doing good, who by Judas was betrayed, who was crucified for us under Pontius Pilate and suffered and was buried; But death had no more dominion over him, the author and giver of eternal life.

Therefore with all creation and with all the company of saints we laud and magnify Thy holy name evermore praising Thee and saying

(*Minister and people.*)

Holy, Holy, Holy, Lord God of hosts.
Heaven and earth are full of Thy glory:
Glory be to Thee, O Lord Most High. Amen.

Silence

(*Minister and people.*)

Our Father, who art in heaven, Hallowed be Thy Name. Thy Kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil.

Minister alone:

Yea we beseech Thee, O Lord our God, lead none of us into temptation which we are not able to bear by reason of our weakness, but with the temptation give us also a way of escape, and deliver us from all the works of evil; through Jesus Christ Our Lord. Amen.

Now unto Him that is able to keep us from falling, and to present us faultless before the presence of his glory with exceeding joy; to the only wise God our Saviour, be glory and majesty, dominion and power, both now and for evermore. Amen.

The Service of Compline

Compline is the last service of the day in the Roman Breviary. Of all the ancient Canonical hours none is more beautiful. Of recent years an increasing number of colleges and student meetings close the day with Compline, for few services stand so well the test of frequent use or are so admirably adapted for their purpose.

The appropriate time for Compline is late in the evening, so that it may be followed at once by silence and sleep. Within the service itself are opportunities for silence, indeed Compline is a service of repose.

The intention of Compline is plainly stated in the opening words, "The Lord Almighty grant us a quiet night and a perfect end." The sleep of night and the sleep of death are both occasions for religious preparation. "Into Thy hands, O Lord, I commend my spirit" is an admirable religious sentiment whether for the end of a day or for the end of a life, since, as the poets have seen, there is an analogy between sleep and death.

A perfect repose on God, our redeemer, our guardian, and the sublime object of our work and praise, that is the motif of Compline.

The service divides at the "Nunc Dimittis." Up to that canticle there has been a general prepara-

tion for sleep; after the "Nunc Dimittis" there is room made for two kinds of specific individual need, forgiveness and intercession.

The intercessions printed are merely by way of example and should be varied to meet particular and local needs.

The service closes with a request similar to that with which it opens.

AN ORDER OF COMPLINE

(*All standing, the reader shall say:*)

The Lord Almighty grant us a quiet night and a perfect end. Amen.

The Lesson (*I Peter 5:8*)

Brethren, be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour; whom resist steadfast in the faith.

Minister: Our help is in the name of the Lord.

People: Who hath made heaven and earth.

Minister: Glory be to the Father, and to the Son, and to the Holy Ghost.

People: As it was in the beginning, is now, and ever shall be, world without end. Amen.

Hymn

Before the ending of the day,
Creator of the world, we pray
That with thy wonted favour, thou
Wouldst be our Guard and Keeper now.

From all ill dreams defend our sight,
From fears and terrors of the night;
Withhold from us our ghostly foe,
That spot of sin we may not know.

O Father, that we ask be done,
Through Jesus Christ, thine only Son;
Who, with the Holy Ghost and thee
Doth life and reign eternally. Amen.

Psalm

(*Then shall be said or sung one or more of the following Psalms:*)

Psalm IV

Answer me when I call, O God of my righteousness;
Thou hast set me at large when I was in distress:
Have mercy upon me, and hear my prayer.

O ye sons of men, how long shall my glory be turned
into dishonour?
How long will ye love vanity, and seek after false-
hood?

But know that Jehovah hath set apart for himself
him that is godly:
Jehovah will hear when I call unto him.

Stand in awe, and sin not:
Commune with your own heart upon your bed, and
be still.

Offer the sacrifices of righteousness
And put your trust in Jehovah.

Many there are that say, Who will show us any good?
Jehovah, lift thou up the light of thy countenance
upon us.

Thou hast put gladness in my heart,
More than they have when their grain and their new wine are increased.

In peace will I both lay me down and sleep;
For thou, Jehovah, alone makest me dwell in safety.

Psalm XXXI

In thee, O Jehovah, do I take refuge:
Let me never be put to shame:
Deliver me in thy righteousness.

Bow down thine ear unto me; deliver me speedily:
Be thou to me a strong rock,
A house of defence to save me.

For thou art my rock and my fortress;
Therefore for thy name's sake lead me and guide me.

Pluck me out of the net that they have laid privily for me;
For thou art my stronghold.

Into thy hand I commend my spirit;
Thou hast redeemed me, O Jehovah, thou God of truth.

Psalm CIX

He that dwelleth in the secret place of the Most High
Shall abide under the shadow of the Almighty.

I will say of Jehovah, He is my refuge and my fortress;
My God, in whom I trust.

For he will deliver thee from the snare of the fowler,
And from the deadly pestilence.

He will cover thee with his pinions,
And under his wings shalt thou take refuge:
His truth is a shield and a buckler.

Thou shalt not be afraid for the terror by night,
Nor for the arrow that flieth by day;

For the pestilence that walketh in darkness,
Nor for the destruction that wasteth at noonday.

A thousand shall fall at thy side
And ten thousand at thy right hand;
But it shall not come nigh thee.

Only with thine eyes shalt thou behold
And see the reward of the wicked.

For thou, O Jehovah, art my refuge!
Thou hast made the Most High thy habitation;

There shall no evil befall thee,
Neither shall any plague come nigh thy tent.

For he will give his angels charge over thee,
To keep thee in all thy ways.

They shall bear thee up in their hands
Lest thou dash thy foot against a stone.

Thou shalt tread upon the lion and adder:
The young lion and the serpent shalt thou trample under foot.

Because he hath set his love upon me, therefore will I deliver him:
I will set him on high, because he hath known my name.

He shall call upon me, and I will answer him;
I will be with him in trouble:
I will deliver him, and honour him.

With long life will I satisfy him,
And show him my salvation.

Psalm CXXXIV

Behold, bless ye Jehovah, all ye servants of Jehovah,
That by night stand in the house of Jehovah.

Lift up your hands to the sanctuary,
And bless ye Jehovah.

Jehovah bless thee out of Zion;
Even he that made heaven and earth.

The Little Chapter

Minister: Thou, O Lord, art in the midst of us, and we are called by Thy name: leave us not, O Lord our God.

People: Thanks be to God.

Minister: Into Thy hands I commend my spirit;

People: For Thou hast redeemed me, O Lord, Thou God of truth.

Antiphon

Save us, Lord, waking, and guard us sleeping; that awake we may watch with Christ, and asleep may rest in peace.

Nunc Dimittis

Lord, now lettest thou thy servant depart in peace: according to thy word.

For mine eyes have seen thy salvation.

Which thou hast prepared: before the face of all people.

To be a light to lighten the Gentiles; and to be the glory of thy people Israel.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Creed.

(*Then shall be said the Apostles' Creed—this may be omitted, the creed is to be said silently.*)

I believe . . . (*silently until:*)

Minister: The resurrection of the body,

People: And the life everlasting. Amen.

(*Then all shall kneel*)

Lord have mercy.

Christ have mercy.

Lord have mercy.

Our Father . . . (*silently until:*)

Minister: Lead us not into temptation.

People: But deliver us from evil. Amen.

Minister: Let us bless the Father, the Son, and the Holy Spirit;

People: Let us praise him and magnify him forever.

Minister: Blessed art Thou, O Lord, in the glory of heaven;

People: Above all to be praised for ever.

Minister: The Almighty God, guard us and give us his blessing. Amen.

(*This confession to be said by Reader and people together:*)

We confess to Almighty God, the Father, Son, and Holy Spirit, to one another and before the whole Church, that we have sinned exceedingly, in thought, word, and deed, through our fault, our own fault, our own grievous fault. Wherefore, we pray God to have mercy upon us.

Almighty God, have mercy upon us, forgive us all our sins, deliver us from all evil, confirm and strengthen us in all goodness, and bring us to everlasting life. Amen.

(*Then the Reader shall say:*)

Minister: Vouchsafe, O Lord;

People: To keep us without sin.

Minister: O Lord, let Thy mercy be showed upon us;

People: As we do put our trust in Thee

Minister: Lord, hear our prayer;

People: And let our cry come unto Thee.

(*Here the Reader may make a few brief intercessions or a short devotional address may be given.*)

Lighten our darkness, we beseech Thee, O Lord, and by Thy great mercy defend us from all perils and dangers of this night; for the love of Thy only Son, our Saviour, Jesus Christ. Amen.

Minister: Let us bless the Lord.

People: Thanks be to God.

May the merciful Lord grant to us and to all the faithful, rest and peace. Amen.

O Saviour of the World, who by Thy Cross and precious love hast redeemed us, save us and help us we humbly beseech Thee, O Lord. Amen.

SECTION II

SERVICES OF ACTION

The Holy Communion
a. Scriptural Order
b. Western Order
c. Archaic Order
National Celebration (Armistice Day)
Service of Silence
An Order for Baptism of a Child
A Harvest Festival (Thanksgiving Day)
An Easter Pageant

The Lord's Supper or The Holy Communion

General Introduction

Most, though not all, of the churches that emphasize the title "Protestant" make the Preaching Service the main act of worship of every Sunday. They concentrate upon the service of instruction, with the reading and the preaching of the Word. Those churches, however, which most insistently claim the title Catholic put the Holy Communion, The Eucharist, The Divine Liturgy, The Mass (different names for the same thing) at the centre of their worship. The difference of emphasis is (as we maintained in the Introduction) partly traditional, partly temperamental. The Universal (or Catholic) Church must stress both the preaching of the Word and the administration of the sacraments.

The Communion Service (I wish there were no ingrained prejudice to prevent my using a non-committal word like the Mass) is essentially a drama. Now the distinctive thing about any drama is the simplicity of its action and the complexity of its meaning. Take any great play and the action is simple. What could be more simple than the story of St. Joan as dramatized by Bernard Shaw? But though the action of a great drama is simple, the thoughts, the emotions, the values that cluster

around the simple action are intricate and complex. The tale of St. Joan as told by Bernard Shaw any one could repeat, but ask your neighbours what the play meant and you will get as many meanings as you have neighbours.

This simplicity of action and complexity of meaning holds true for the Communion, which is essentially a sacred drama. The action is fundamentally the same whether it be a celebration of High Mass in the most beautiful of Europe's Cathedrals, or whether it be the Breaking of Bread in a little tin chapel of the Plymouth Brethren. The action, is essentially the same. The blessing of bread and wine, and the sharing of a common food, the association with the Passion of Our Lord are there in both Cathedral and Chapel.

But around this simple action what a variety of meaning clings. The Real Presence, the sacrifice of the Mass, "a memorial of his death and passion," the Communion, "the sacrifice of ourselves, our souls, and bodies," these are but a few of the phrases that flash across my mind as I think of the Cathedral at Antwerp, of Westminster Abbey, of a little Presbyterian Church in Scotland, of a Baptist Church in Tennessee, of the Greek Church in New York. At first sight the variety is bewildering, but on a closer inspection I believe one finds a similarity of pattern running through the various modes of expression. I am not here concerned with demonstrating an essential unity of thought in a variety of Christian sects, for I confess I do not believe such unity exists.

The Breaking of Bread according to the rules of the Plymouth Brethren is historically, psychologically, theologically first cousin to High Mass in Antwerp Cathedral, but it is not the same thing. However, as cousins have something in common, so have the variously related types of service which historically are connected (though distantly) with the Eucharist of the early Church. They have in common the simple action, but also they have in common certain ideas or meanings which are rudimentary in some forms and emphasized in others. These common ideas or meanings I think are as follows:

1. *Spiritual Feeding.* This is implied by the very action of eating food which has been blessed or consecrated.
2. *Communion with God.* In some sense or other this is inherent in the notion of spiritual food. The mode of Communion is of course a matter of dispute.
3. *Fellowship.* Again the common meal suggests fellowship. The solidarity of the group is enhanced by the common action. Communion with one another is complementary to communion with God.
4. *Sacrifice.* In one form or another the notion of sacrifice runs through all the varying forms of communion service. The nature and the mode of the sacrifice are much debated. In the Roman Catholic Church the notion of the sacrifice is quite clearly defined, but even in the most modern and

liberal churches the idea of sacrifice lingers on, disguised perhaps as dedication and consecration of oneself, but ethically allied to the oblation of Himself that Jesus made to God at His Crucifixion.

5. *A Memorial of Christ's Passion.* In all forms the Communion is related to the Last Supper. That is, the congregation identifies itself through the use of the words of institution, through repetition of symbolical acts, with that scene in the Upper Room recorded for us by St. Paul and the Synoptists.
6. *The Sacramental Idea.* (This is allied to meaning 1.) The theory of a sacrament is again a historic battleground of theologians, but the idea itself is central and extraordinarily widely felt (if not intellectually comprehended). God comes to us through and in the common things of daily life; *that* every church, which in any way and under any name celebrates the Communion, believes. Perhaps the Orthodox Church most clearly expresses this idea in its Divine Liturgy.

I have ventured to make this controversial list because any service of dramatic worship imposes upon minister (eventually upon the congregation) the obligation of knowing what he does and what he means, though to be sure he may be doing and meaning more than one can express in terms of logical thought. He must agree, either by conscious choice or by the accident of ecclesiastical environment, to express all or some of the above mentioned meanings

of the simple action of breaking bread. He can give varying prominence to these different meanings, but they must be coördinated into one dramatic whole. The work of the minister who is at liberty to frame his own form of service is the exceedingly difficult one of a playwright, and the work of a minister who is not so at liberty is to interpret by voice and by gesture the meaning of his liturgy to his congregation. Leading the worship of God's people is one of the greatest tasks of any priest or minister.

In order to illustrate what I mean by coördinating these meanings into a dramatic whole, I have included three different types of the Communion Service and written a brief preface for each to explain its construction.

The first form I have called "Scriptural," not at all because it approximates to the kind of service which the early Christians knew, but because its language is almost entirely scriptural. I owe suggestions for this service to Doctor Orchard's book *Divine Service* and to my friend Dr. George Stewart of New York.

The second type I call "Western." It is based on the Anglican order in its various forms.

The third type with some hesitation I have called "Archaic." It is not an antiquarian restoration of a primitive form. Rather it is an attempt to put in a modern form some of the meanings which have hardly survived outside of the Greek liturgies.

All three forms are dramatic in the proper sense, and therefore they require that attention be given to

(there is no other word) "production"; and so I shall conclude this introduction with a few notes on the use of voice and actions in conducting the ritual.

In a very simple dramatic form like that which I have labelled "Scriptural" the voice should be the natural reading voice. The words of Scripture, especially the account of the institution, should be read somewhat deliberately to allow some time for meditation. I think a safe general rule for liturgical reading is this: the most sacred and solemn words should be read distinctly but with as low a voice as is consistent with its being heard. (Possibly the Roman practice of saying the Canon of the Mass for the most part in secret had its origin in this way.) The joyful words should be given a more vigorous and rather more rapid expression. Words of penitence are naturally said softly and rather rapidly—listen to any child confess its faults to its mother. These suggestions arise out of the experience gained from listening to many services well and ill rendered. For example, in the Anglican Order of Holy Communion, I think invariably when I have heard it well read, the words of institution have been said slowly, reverently, deliberately, with almost a hushed voice. The Prayer of Humble Access beginning "We do not presume to come to this thy table, O merciful Lord" is most fittingly said as rapidly as is consistent with being distinct, again in a low voice. The Sanctus on the other hand demands a vigorous rendering. So much for these tentative suggestions for reading a service.

With more elaborate types (*e. g.*, the "Western" order or the various Anglican forms) parts of the service naturally suggest being sung. A Plain Choral setting is nine times out of ten to be preferred to the more elaborate settings. I am unmusical, myself, but the first time I heard a Choral Eucharist with Merbecke's setting, was an outstanding experience of worship.

As to gestures; these will vary greatly according to temperament and ecclesiastical background, but gestures of some sort are natural and should not be repressed. Bowing at the name of Jesus, or toward the altar, making the sign of the Cross, kneeling, and so forth, are perfectly fitting when they appear to be spontaneous. Ritual acts only become an embarrassment when they are regarded with the nervous anxiety of a débutante eager to do the right thing at a court. Ritual acts should therefore be neither forced nor suppressed.

A SCRIPTURAL ORDER FOR THE LORD'S SUPPER

Special Introduction.

This simple order I have termed "Scriptural," not because it is at all like what we know of the worship of the Church in the apostolic age, but because it is made up almost entirely of scriptural quotations and readings from the Bible.

Of the various "meanings" which I have listed in the general introduction, pp. 150ff., as naturally attaching to any form of communion service, that of

a memorial is preëminent in this order. The memorial motive is made apparent not so much by being stated in so many words, but by implication. The service opens with the reading of the Feeding of the Five Thousand as recorded in the Fourth Gospel (a passage which is generally agreed to have been associated with this sacrament). It continues with an account of the institution and concludes with an adaptation of the High Priestly prayer attributed to our Lord in the seventeenth chapter of St. John. Thus, by implication, the congregation is identified first with the multitude and then with the disciples, and the minister stands as the humble representative of Jesus Himself. The ideas of fellowship and of communion and of spiritual feeding are naturally linked with that of memorial.

THE LORD'S SUPPER

Opening Hymn.

The account of the Feeding. (From St. John 6: 4–14.)

And the passover, a feast of the Jews, was nigh. When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip. Whence shall we buy bread that these shall eat?

Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

One of his disciples, Andrew, Simon Peter's brother said unto him. There is a lad here, which hath five barley loaves, and two small fishes; but what are they among so many?

And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.

When they were filled he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

Then these men said, This is of a truth that prophet that should come unto the world.

Invocation.

The hour cometh and now is when the true worshippers shall worship the Father in spirit and truth; for such doth the Father seek to be his worshippers. God is Spirit and they that worship him must worship in spirit and in truth.

Prayer.

Father of all, who hast brought us Thy children through the darkness of night to the light of the morning, bring us now into Thy presence.

Remove far from us this hour all the clamour and fret of the world.

Reveal to us in the quietness of our hearts something of Thy beauty, Thy truth, and Thy love.

Make us aware of our fellowship with Thee and with one another. Quicken our dull hearts with Thy lifegiving Spirit and accept our worship as we say,

Our Father, etc.

Hymn (*e. g.*, "Holy, Holy, Holy. Lord God Almighty").

The Words of Institution. (From St. Matthew 26:19.)

The disciples did as Jesus had appointed them and they made ready the Passover. (*Let the Deacons make ready.*) Now when the even hour was come, He sat down with the twelve.

And as they did eat, He said, Verily I say unto you, that one of you shall betray me. And they were exceeding sorrowful and began everyone of them to say unto him, Lord, is it I?

(*Pause for self-examination.*)

And as they were eating, Jesus took bread, and blessed it (*The Manual Acts*), and brake it (*breaks bread*), and gave it to the disciples and said, "Take, eat, this is my body." (*Communion offered.*) And he took the cup, and gave thanks and gave it to them saying, "Drink ye all of it; for this is my blood of the new covenant, which is shed for many for the remission of sins."

(*Communion of cup.*[1])

This do as oft as ye shall drink it in remembrance of me.

Here may be used this prayer:[2]

And now, in His Name, I take these elements (*Here the Minister may lay his hand upon the plate*

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[1]If more convenient the communion may take place at the end of the account of the institution.

[2]The use of this prayer somewhat detracts from the purely scriptural character of this service but adds to it a definite prayer for consecration. The communion immediately follows this prayer, if it is used.

and the cup) to be set apart by prayer and thanksgiving to the holy use for which He has appointed them.

Prayer of Access and Thankgiving.

Almighty God, Who by the gift of Thy Son hast consecrated for us a new and better way of life, cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that, drawing near unto Thee with a pure heart we may receive these Thy gifts without sin, and worthily magnify Thy holy name.

And we humbly beseech Thee, Father of all mercies and God of all comfort, to grant us Thy presence and so sanctify these elements both of bread and wine, and to bless Thine own ordinance, that we may receive by faith Christ crucified in us and that He may be one with us and we with Him, through Jesus Christ Our Lord.

(*Silence*)

A Prayer of Intercession. (John 17.)

These words spake Jesus, and lifted up his eyes to heaven and said, Father the hour has come; glorify thy Son, that thy Son also may glorify thee. I have manifested thy name unto the men which thou gavest me out of the world. I pray for them. I pray not for the world but for them which thou hast given me; for they are thine and I am glorified in them.

[3]Let us remember the saints and prophets of God, known and unknown.

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[3]An assistant may fittingly proclaim these calls to remembrance.

Neither pray I for these alone, but for them also which believe in me through their word.

[3]Let us remember before God, our friends, our parents, those who seek after God and all those for whom we ought to pray.

That they may all be one, as thou, Father, art in me and I in thee, that they also may be one in us.

[3]Let us remember the fellowship of the Kingdom of God into which we are called. Let us remember also our Church and our nation of which we are members.

That the world may know that thou hast sent me.

[3]Let us remember before God all those whose vision of him is clouded by self, by wealth or poverty, by sickness and pain, by our sins and failings.

(*Brief silence ending with this Prayer:*)

For this cause we bow our knees unto the Father from whom all fatherhood in heaven and earth is named, that he would grant us according to the riches of his glory, that we may be strengthened with power through his spirit in the inward man; that Christ may dwell in our hearts through faith; to the end that we, being rooted and grounded in love may be strong to apprehend with all the saints what is the breadth and length and height and depth and to know the love of Christ which passeth knowledge, that we may be filled unto all the fullness of God.

Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us unto him be glory in

[3]An assistant may fittingly proclaim these calls to remembrance.

the Church and in Christ Jesus unto all generations for ever and ever. Amen.

Hymn or Anthem.

Benediction.

Peace I leave with you; my peace I give unto you; not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid.

Go in Peace.

A "WESTERN" ORDER OF THE ADMINISTRATION OF THE HOLY COMMUNION

This "Western" order of the Holy Communion is based on the various Anglican orders but especially upon the proposed alternative service of the New Revision of the English Prayer Book.[4] Ultimately this form owes much to the pre-Reformation Mass, though the addition of the Invocation (p. 184) brings the proposed alternative service into line with even more ancient custom.

This type is naturally more elaborate than the "Scriptural" which in this book precedes it. This greater richness and elaboration calls for more rubrical direction and for more ritual, though there is still great room for variety.

Those parts of the service which are read and not sung should be read as impersonally as is possible

[4]Commonly called the Deposited Book. A companion with either the Deposited Book or the American Book will reveal the importance of even trifling changes.

without becoming monotonous. A distinctive dress, preferably the traditional Eucharistic vestments, alternatively the surplice and stole, should be worn not merely in order to add colour to the service but to diminish as far as possible the individuality of the minister.

The service should have, as a prelude, a brief form of preparation, which may be private but better still should be included in the public worship. This period of preparation is followed by the Ministry of the Word through the reading of the Epistle and Gospel and by the preaching of the Sermon. It is important to remember that the sermon in the Communion Service is quite definitely subordinate to the action of the whole service, and, therefore, never should be long. The type of sermon best suited to this service is exegitical or meditative; controversial or theological or moral sermons are not very well in place.

The Ministry of the Word should recall to the minds of all the fundamentals of the Gospel and the demands of the spiritual life. The emotional reaction is the natural one of "wishing to do something about it." If the hearts and wills have been stirred by the sermon and by the reading of the gospel story, an opportunity for symbolic expression is to be found in the offertory.

The section of the service anciently called the offertory has a wider purpose than that of taking up a collection. The offertory is the occasion of the offering up not only of the alms placed in the collection plate, but also of the presentation of the bread and wine

(once the food of our everyday life) and of the prayers, which the whole congregation offers unto the Divine Majesty. The offertory therefore affords a natural opportunity of expression for hearts and wills that have been reached by the reading and the preaching of the Word. As a part of the offertory comes the Intercession.

In the preaching service (except in the Episcopalian service of Matins) the collection is taken before the sermon and not when the congregation remembers before God, not only its own needs, but the needs of the whole Church. The offertory is a fitting point for remembrance to be made of the saints and prophets of God.

The first act of the service, if we may be allowed to borrow a term from the secular drama and apply it to the sacred, is now ended. As the first act centres round the Ministry of the Word, so the second centres round the Consecration and the Communion, but before we can draw near we must make an humble confession to Almighty God.

The Consecration begins with the command "Lift up your hearts" and moves at once to the heights of adoration and praise in the Sanctus, "Holy, Holy, Holy, Lord God of hosts, heaven and earth are full of Thy glory. Glory be to Thee, O Lord most High." The prayer of consecration begins by taking up the angelic cry of Glory, especially for God's tender mercy in redeeming us through the Cross. The words used are meant to avoid any theological statement of atonement, but are yet intended to state the fact

that the suffering on the Cross was part of the price of our redemption. One of the weaknesses of the old English rite (and of the Roman Catholic Mass) was its too great emphasis on the Crucifixion. The Greek Church happily recognizes that the Creation and Incarnation are part of the same divine plan of which the Cross is the mysterious symbol. Here follow the words of the institution, which serve at once to associate those here present with Him and those who long ago sat at the Last Supper. A commemoration of the life and death of Jesus is then made and is followed by a prayer for the Holy Spirit. At first sight, to anyone who is unused to the traditional forms and expressions this Invocation appears to be a magical survival, an incantation rather than an Invocation, but the Holy Spirit is invoked for no magical purpose, the minister, as representative of the assembled church, speaks for their need and his and all creation's need for the Lord and Giver of Life. The Invocation is symbolic and poetical, not superstitious and magical.

Finally the Prayer concludes with an offering not only of "this sacrifice of praise and thanksgiving," but also of "ourselves, our souls and bodies to be a reasonable, holy, and living sacrifice unto Thee."

In the Consecration prayer the various motifs of the service are wonderfully mingled; fellowship, memorial, communion, spiritual feeding, all these ideas are here present, but perhaps the dominant note is one of sacrifice, the sacrifice of Jesus on the

Cross, and of ourselves. The idea of sacrifice is often repellent. Theologically it has frequently been most unsatisfactorily stated, so that the impression has been left on the minds of honest men of an unmoral, vindictive God, unreasonably pacified by the offering of an innocent victim, Jesus. A reaction from this idea of sacrifice has led many into a false and sentimental theory wholly unsupported by the facts of life. One thing is certain, that the redemption, the deliverance of mankind from error, from sin, from suffering, has only been accomplished at tremendous cost to those who have dared become saviours. This is preëminently true of the Saviour Jesus Christ but it is in a measure true of all saviours; the doctors who lost their lives through X-rays, the reformers, and countless others have felt, if they have not understood, something of the cost of redemption. I therefore make no further apology for retaining language, which, to unthinking and undiscerning minds suggests erroneous and exploded theological theories.

The Communion follows the Consecration and the Communion naturally proceeds into a Thanksgiving. I have set the Lord's Prayer in the position which it used to occupy in the Episcopal Service. It seems to me to be the natural starting point of the first Communion prayers of thanksgiving. The only reason for its addition to the prayer of Consecration seems to me to be a bad analogy of the Roman Mass, where it was included in the Canon by Pope Gregory. The service ends with a Benediction and dismissal.

I. *Preparation.*

(*The priest standing before the Holy Table shall say, the people kneeling:*)

Minister: In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Anthem: I will go unto the altar of God, even unto the God of my joy and gladness.

Psalm 43. Judica me, Deus.

1 Judge me, O God, and plead my cause against an ungodly nation:
Oh deliver me from the deceitful and unjust man.

2 For thou art the God of my strength; why hast thou cast me off?
Why go I mourning because of the oppression of the enemy?

3 Oh send out thy light and thy truth; let them lead me:
Let them bring me unto thy holy hill,
And to thy tabernacles.

4 Then will I go unto the altar of God
Unto God my exceeding joy;
And upon the harp will I praise thee, O God, my God.

5 Why art thou cast down, O my soul?
And why art thou disquieted within me?
Hope thou in God; for I shall yet praise him,
Who is the help of my countenance, and my God.

Anthem: I will go unto the altar of God even unto the God of my joy and gladness.

Minister: Our help standeth in the name of the Lord
People: Who hath made heaven and earth
Minister: O Lord shew Thy mercy upon us
People: And grant us Thy salvation
Minister: The Lord be with you
People: And with Thy Spirit
Minister: Let us pray. Our Father, etc.

(*or*)

(*The minister shall say silently:*) I will wash my hands among the innocent, and so will I compass Thine Altar, O Lord: that I may hear the voice of Thy praise, and tell of all Thy works. Lord I have loved the beauty of Thy house and the place where Thine honour dwelleth.

Deliver me, O Lord, and have mercy upon me and in the churches will I bless Thee, O my God.

Visit, O Lord, we beseech Thee, and cleanse our consciences, that Thy Son, Our Lord Jesus Christ, when He cometh may find us as a mansion prepared for Himself; through the same Jesus Christ our Lord. Amen.

Almighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee, and worthily magnify Thy Holy Name; through Christ our Lord. Amen.

Our Lord Jesus Christ saith: Hear, O Israel, The Lord our God is one Lord, and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.

This is the first commandment. And the second is like unto it. Thou shalt love thy neighbour as thyself. There is none other commandment greater than these. On these two commandments hang all the law and the prophets.

People: Lord have mercy upon us and incline our hearts to keep this law.

(*or*)

Lord have mercy
Christ have mercy
Lord have mercy.
(*The minister shall say:*)
Let us pray.

II. *The Ministry of the Word*

(*Here a Collect for the Day or for the Season should be said. One may be chosen from the Book of Common Prayer or from elsewhere. Remember that the Collect, Epistle, Gospel, and Sermon should form a unit.*)

The Epistle

(*A Hymn may be sung here*)

The Gospel

The Creed

I Believe in one God, the Father Almighty, Maker of Heaven and earth, And of all things visible and invisible:

And in one Lord Jesus Christ, the only begotten Son of God; Begotten of His Father before all worlds, God of God, Light of Light, Very God of very

God; Begotten, not made; Being of one substance with the Father; By whom all things were made: Who for us men and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man: And was crucified also for us under Pontius Pilate; He suffered and was buried: And the third day He rose again according to the Scriptures: And ascended into heaven, And sitteth on the right hand of the Father: And He shall come again, with glory, to judge both the quick and the dead; Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord and Giver of Life, Who proceedeth from the Father and the Son; Who with the Father and the Son together is worshipped and glorified; Who spake by the Prophets: And I believe in one Catholic and Apostolic Church: I acknowledge one Baptism for the remission of sins: And I look for the Resurrection of the dead: And the Life of the world to come. Amen.

(*or*)

(*A Prayer of St. Joannikius*)

The Father is my hope
The Son is my refuge
The Holy Spirit is my protector
O Holy Trinity, glory be to Thee

Glory be to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto the ages of ages. Amen.

The Sermon (*or Hymn, e. g.,* "Firmly I believe and truly," or "Faith of our fathers")

III. *The Offertory.* (*Then the minister shall say one or more of these sentences:*)

Let your light so shine before men that they may see your good works and glorify your Father which is in heaven.

Remember the words of the Lord Jesus how he said, It is more blessed to give than to receive.

While we have time let us do good unto all men; and especially unto them that are of the household of faith.

Whoso hath this world's goods and seeth his brother in need, and shutteth up his compassion from him, how dwelleth the love of God in him?

To do good and to distribute, forget not; for with such sacrifices God is well pleased.

(*Here the alms are presented, and the Bread and Wine prepared for the communion.*)

(*Then the Doxology may be sung, or the following said:*)

All things come of Thee, O Lord, and of Thine own have we given Thee.

(*Here the minister should mention any special subjects for intercession.*)

Let us pray for the whole Church of Christ.

Almighty and everliving God, who by Thy holy Apostle hast taught us to make prayers and supplications, and to give thanks to all men; We humbly beseech Thee most mercifully to accept our offerings, and to receive these our prayers which we offer unto Thy Divine Majesty. Beseeching Thee to inspire continually the universal Church with the spirit of

truth, unity, and concord. And grant that as this bread was once scattered on the mountains, and is here gathered into one, so Thy Church may be gathered out of every nation and made one living holy Catholic Church.

We beseech Thee also to lead all nations in the way of righteousness and peace so directing all those in authority that under them the world may be justly and quietly governed.

Give grace, O Heavenly Father, to all Bishops and other pastors of Thy flock that they may both by their life and doctrine set forth Thy true and living Word.

And to all Thy people give Thy heavenly grace; and especially to this congregation here present that in humility and reverence they may seek the way of Thy Truth and receive Thy Holy Word. And grant that in justice and brotherly love they may labour together as unto Thee.

And we most humbly beseech Thee of Thy goodness, O Lord, to comfort and succour all those who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity.

And here we remember before Thee all Thy servants departed this life in Thy faith and fear, beseeching Thee to grant them everlasting peace; and we magnify Thy glorious name for all the saints and prophets and martyrs, known and unknown, who have been as a light to the world in their several generations. Grant this for Jesus Christ's sake, our only Mediator and Advocate. Amen.

IV. *Preparation and Confession.*

Ye that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life following the commandments of God, and walking from henceforth in His holy ways; Draw near with faith and take this holy Sacrament to your comfort; and make your humble confession to Almighty God.

(*Then shall the minister and the people say together*)

Almighty God, Father of our Lord Jesus Christ, grant that we may ever hereafter serve and please Thee in newness of life to the honour and glory of Thy name: through Jesus Christ our Lord. Amen.

(*or*)

We confess to God Almighty, the Father, the Son, and the Holy Spirit, that we have sinned in thought, word, and deed, through our most grievous fault. Wherefore we pray God to have mercy upon us.

(*And the Minister standing up and facing the people shall say:*)

Almighty God have mercy upon you, forgive you all your sins, deliver you from all evil, confirm you and strengthen you in all goodness, and bring you to everlasting life, through Jesus Christ our Lord. Amen.

(*or*)

Hear what comfortable words our Saviour Christ saith unto all that truly turn to Him.

Come unto me all ye that travail and are heavy laden, and I will refresh you.

God so loved the world that he gave his only

begotten son that whoso believeth in him should not perish but have everlasting life.

Hear also what Saint Paul saith.

If any man sin we have an Advocate with the Father even Jesus Christ the righteous; and he is the propitiation for our sins.

(*Then shall the minister kneel and say:*)

We do not presume to come to this Thy Table, O merciful Lord, trusting in our own righteousness, but in Thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under Thy Table. But Thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the flesh of Thy dear Son Jesus Christ, and to drink His blood, that our sinful bodies may be made clean by His body, and our souls washed through His most precious blood, and that we may evermore dwell in Him, and He in us. Amen.[5]

V. *Consecration.*

Minister: Lift up your hearts.
People: We lift them up unto the Lord.
Minister: Let us give thanks unto our Lord God.
People: It is meet and right so to do.
Minister: It is very meet, right, and our bounden duty that we should at all times and in all

[5]The position of this beautiful Prayer has in the various Anglican rites changed from time to time. I have preferred it here rather than immediately preparatory to the act of communion, a position adopted in the new American Prayer Book.

places give thanks unto Thee, O Lord, Holy Father, Almighty, Everlasting God.

(*Here shall be inserted the proper preface*)

Therefore with all the company of heaven, we laud and magnify Thy glorious name; evermore praising Thee and saying:

(*All the people shall join with him*)

Holy, Holy, Holy, Lord God of hosts, heaven, and earth are full of Thy glory. Glory be to Thee, O Lord most High. Amen.

Choir: Blessed is he that cometh in the Name of the Lord
Hosanna in the Highest

(*Then shall the minister say in a reverent and low voice:*)

All glory be to Thee Almighty God our heavenly Father, for that Thou of Thy tender mercy didst give Thy Son Jesus Christ to take our nature upon Him; whose life is the light of the world; who came that He might fulfill Thy will and make a people for Thee and to suffer death upon the Cross for our redemption. Who did institute, and in His Holy Gospel command us to continue, a perpetual memory of that His precious death until His coming again.

Who in the same night that He was betrayed, took Bread, and when He had given thanks He broke it and gave it to His disciples, saying, Take, eat, this is my body which is given for you; Do this in remembrance of me. Likewise after supper he took the cup; and when he had given thanks he gave it to them saying, Drink ye all of this; for this is my Blood of

the New Covenant, which is shed for you and for many for the remission of sins; Do this as oft as ye shall drink it, in remembrance of me.

Wherefore, O Lord and heavenly Father, we Thy humble servants having in remembrance the precious life and death of Thy dear Son, according to His holy institution, do celebrate and set forth before Thy Divine Majesty, with these Thy holy gifts, the memorial which He hath willed us to make, rendering unto Thee most hearty thanks for the innumerable blessings which He hath assured unto us.

Hear us, O Merciful Father, we most humbly beseech Thee, and with Thy Holy and Life-giving Spirit bless and sanctify both us and these Thy gifts of Bread and Wine that we receiving the same may be strengthened and refreshed in body and soul.

And we entirely desire Thy Fatherly goodness mercifully to accept this our praise and thanksgiving, most humbly beseeching Thee to grant, that by the merits and death of Thy Son Jesus Christ, and through faith in His love, we and all Thy whole Church may obtain remission of our sins, and all other benefits of His passion.

And here we offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto Thee, that all we, who are partakers in this Holy Communion, may be fulfilled with Thy grace and heavenly benediction.

And although we be unworthy, through our manifold sins, to offer unto Thee any sacrifice, yet we beseech Thee to accept this our bounden duty and

service, not weighing our merits but pardoning our offenses.

Through Jesus Christ our Lord, by whom and with whom, in the unity of the Holy Spirit, all honour and glory be unto Thee, O Father Almighty, world without end.

(*And all the people shall say*) Amen.

(*During the Communion of the Priest and ministers the choir may sing a hymn or this anthem*)

O Lamb of God, who takest away the sins of the world, have mercy upon us.

O Lamb of God, who takest away the sins of the world, have mercy upon us.

O Lamb of God, who takest away the sins of the world, grant us Thy peace.

(*The minister when he is ready to administer to the people shall turn and say:*)

VI. *Communion.* Holy things to the Holy.

(*Let him administer with these words:*)

The Body and Blood of our Lord Jesus Christ which were given for thee preserve thy body and soul to everlasting life. Take and eat in remembrance that Christ died for thee and feed on Him in thy heart by faith with thanksgiving.

(*When all have communicated, the Minister shall return to the Holy Table and shall say:*)

Minister: Worthy art thou, O Lord, to receive glory and honour and blessing.

People: And worthy is the Lamb that was slain, for ever and ever.

VII. *Thanksgiving.* Our Father, etc.

Almighty and everliving God, we most heartily thank Thee, for that Thou dost vouchsafe to feed us who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of Thy Son our Saviour Jesus Christ; and dost assure us thereby of Thy favour and goodness toward us; and that we are very members incorporate in the mystical body of Thy Son, which is the blessed company of all faithful people; and are also heirs through hope of Thy everlasting kingdom, by the merits of the most precious death and passion of Thy dear Son. And we most humbly beseech Thee, O heavenly Father, so to assist us with Thy grace, that we may continue in that holy fellowship, and do all such good works as Thou hast prepared for us to walk in, through Jesus Christ our Lord, to whom, with Thee and the Holy Ghost, be all honour and glory, world without end. Amen.

(*Then may be said or sung this or another hymn:*)

Glory be to God on high, and on earth peace, good will toward men. We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son, Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at

the right hand of God the Father, have mercy upon us.

For Thou only art holy; Thou only art the Lord; Thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father

Let us pray.

O God who in this wonderful sacrament has left us a memorial of Thy Passion; grant us so to reverence the Sacred mysteries of Thy Body and Blood, that we may daily bring forth in our lives the fruit of Thy redemption.

(*or*)

Grant, O Lord, that the ears which have heard the voice of Thy songs may be closed to the voices of clamour and dispute; that the eyes which have seen Thy great love may also behold Thy blessed hope that the tongues that have sung Thy praises may speak the truth; that the feet which have walked Thy courts may walk in the light; and that the bodies which have partaken of Thy living Body may be restored in newness of life. Glory be to Thee for Thy unspeakable gift.

The Blessing

The peace of God, which passeth all understanding, keep our hearts and minds in the knowledge and love of God, and of His Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst us, and remain with us always. Amen.

(*or*)

The love of the Great God be upon the bearers of these holy things and upon the givers of them and

upon the receivers of them and upon all who have laboured and have had part and are having part in them; the love of God be upon them for ever. Amen.

(*A Private Prayer after Communion.*)

Into Thine house O God have I entered and before Thy sanctuary have I worshipped, O Heavenly King: pardon me all whenever I have sinned against Thee. Amen.

AN ARCHAIC FORM FOR THE CELEBRATION OF THE DIVINE LITURGY

A casual survey of the three forms for the celebration of the Holy Communion might discover in them what is certainly not meant to be there. Any identification of the "Scriptural" form with Protestantism of the "Western" form with Catholicism of the "Archaic" form with the Orthodox Greek Church would be perilous indeed. Neither is there any true chronological classification of these three orders of service. The "Scriptural" form is not particularly Modern, nor the "Western" form Mediæval, nor the "Archaic" form Ancient. In fact this "Archaic" form is a rather crude modern experiment and so the name is quite misleading. I have called it Archaic because though it is very far from being an antiquarian restoration of any particular primitive rite, yet it is meant to restore and to revive certain customs, certain forms, and especially certain ideas, which once were prominent in connection with the Eucharist and which now (outside of the Liturgy of the Ortho-

dox Church) have either disappeared or are to be found only after careful scrutiny.

Mere antiquity, however, is a poor reason for restoration. Many of the practices and beliefs of the early Church have deservedly perished; others, as for example the Kiss of Peace, beautiful as they are cannot find a place in modern worship. On the other hand it is only a loose optimistic view of evolution that can maintain that all that has perished is worthless.

The dominant note in the earliest forms of the Christian Eucharist was not the death and passion of the Lord. Rather it was His coming again and Resurrection. It was Western theology which put the Cross in a position almost of isolation; in the East, and in the great days of the undivided Church, the Incarnation was recognized as underlying the Crucifixion and the Old Testament was always related to the New.

The broader theological interest, which the early Church possessed before the collapse of classical civilization had contracted the mental horizon of theologians, left its mark on the primitive liturgies. These liturgies are built on a much broader foundation than those which have reached this present age in the Roman or Anglican form.

The main purpose of including this Archaic form is to restore the wider theological interest and to show how the Communion is quite as much linked with the mystery of creation and of immortality as it is

with the mystery of sin and of redemption. The various revisions of the Anglican rite have steadily returned to the spirit and to the forms of the early Church at this point, and it is noteworthy that Dr. Orchard, the Congregationalist Free Catholic, in his form of the Eucharistic Prayer, quite in the vein of the early Church, mentions the Law of Moses and the Prophets of the Old Testament as well as the life of Jesus. There are width and continuity about the worship of the early Church which would, I believe, appeal to this age if only the ancient forms could be divested of a theological terminology that has become obsolete.

This Archaic form is, therefore, an attempt to construct a service which recognizes the whole work of God as Creator, Father, Inspirer, Redeemer, and which recognizes, too, the continuity of a progressive revelation. To do this (after primitive example) more use was made of the Prophets of the Old Testament than is customary in most orders for the celebration of the Holy Communion, and it was necessary to make free use of symbolism and ritual since the deep meanings of religion find clearer expression in simple actions than in long words.

The service as printed is not much more than a skeleton to be filled out according to particular circumstances, thus permitting considerable variety. The framework, however, is this:

(1) A Joyful Preparation; *cf.* The Western preparation which is penitential.

(2) Instruction and Commemoration.

This section is divided into three parts, the first is concerned with God's Creation; the second with his revelation, either personal to the prophets, or social, or through non-biblical saints. The third deals with the Incarnation. "God became man that man might become God."

(3) The Action.

This section is definitely dramatic and is likewise divided into three parts. First the offertory, not only of alms, but also of the bread and wine and particularly of the prayers of the congregation; the second is the Consecration, and the third the Communion.

There are three actors. The minister, the people, and the assistant (who acts as the intermediary between the minister and the people).

The scene should be made as festive as possible and the minister and the assistant should certainly be clothed in a distinctive garb, preferably some modification of the traditional Eucharistic vestments.

The Order of Service.

The choir sits in the chancel or its equivalent. The minister and assistant stand in a convenient place in the body of the church. The service opens with the hymn.

I. Joyful Preparation

1. Before Jehovah's awful throne
   Ye nations bow with sacred joy;
   Know that the Lord is God alone;
   He can create and He destroy.

2. His sovereign power without our aid
Made us of clay, and formed us men;
And when like wandering sheep we strayed,
He brought us to His fold again.

3. We are His people, we His care,
Our souls, and all our mortal frame:
What lasting honours shall we rear,
Almighty Maker, to Thy Name?

4. We'll crowd Thy gates with thankful songs;
High as the heaven our voices raise;
And earth, with her ten thousand tongues,
Shall fill Thy courts with sounding praise.

5. Wide as the world is Thy command,
Vast as eternity Thy love;
Firm as a rock Thy truth must stand,
When rolling years shall cease to move.

Isaac Watts, 1719; arr. John Wesley;
Psalm 100

DOXOLOGY

Praise God, from Whom all blessings flow!
Praise Him, all creatures here below!
Praise Him above, ye heavenly host!
Praise Father, Son, and Holy Ghost! Amen.

Assistant: Praise ye the Lord.
People: The Lord's name be praised.

Then shall be said or sung:

Glory be to God on high, and on earth peace, good will toward men. We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee

for Thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son, Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

(*or*)

O Praise God in his holiness; praise him in the firmament of his power.

Praise him in his noble acts: praise him according to his excellent greatness.

Praise him in the sound of the trumpet: praise him upon the lute and harp.

Praise him in the cymbals and dances: praise him upon the strings and pipe.

Praise him upon the well-tuned cymbals: praise him upon the loud cymbals.

Let every thing that hath breath; praise the Lord.

Assistant: Offer unto God the sacrifice of thanksgiving.

People: And pay thy vows unto the most High.

Assistant: In every place let incense and a pure oblation be offered.

People: Unto Thy name O Lord of Hosts.

II. Remembrance and Instruction

First Scripture Reading.

People sit, the Minister reads some passage relating to God's work as creator, *e.g.*, Genesis 1: 1–4., Acts 17: 24–28, Psalm 8.

The first lesson ended, the Assistant and the people say this responsive thanksgiving for the work of God as Creator.

Assistant: Blessed be He that said, "Lett here be light and there was light."

People: In Thy light, O Lord, we see Light.

Assistant: Worthy art Thou, O Lord, to receive glory and honour and power.

People: For Thou hast created all things and because of Thy will they are and were created.

Assistant: Thine, O Lord, is the greatness and the power and the glory and the victory and the majesty.

People: For all that is in the heaven and in the earth is Thine. Amen.

Second Scripture Reading.

(*The minister and assistant now move from the body of the church and the minister reads from the lectern a second lesson illustrating God's progressive revelation of Himself to man.*)

Assistant: Listen to the word of God who spake by the prophet.

(a) *Personal; e.g., Jer. 31: 31–34; Ezek. 1: 28–2:4; Isaiah 51: 4–6.*

(b) *Social; e.g., Amos 5: 6–12; Ezek. 18: 4–13.*

(c) *Non-Biblical.*

(*The second lesson ended the assistant says:*)

Beware lest that come upon you which is spoken of by the prophets. Behold, ye despisers, and wonder, and perish for I work in your days, a work which ye shall in nowise believe though a man declare it unto you.

People: We are the children of them that slew the prophets. God have mercy.

(*The minister and assistant now move up to the Altar from the steps of which the minister reads the third Lesson, which is connected with the Incarnation. The lesson may be either theological or historical or poetical* (*as in the Christmas story.*)

(*Before the minister reads the assistant says:*)

God who at sundry times and in divers manners spake in time past unto our fathers by the prophets hath in these last days spoken unto us by his Son.

(a) *Theological: John 1: 1–18; Phil. 2: 5–9.*

(b) *Historical: Any selections from the Gospels.*

(c) *Poetical; Matt. 2; Luke 2: 1–20; or some modern poem.*

(*The reading ended the assistant says this prayer:*)

O God, as our Lord Jesus Christ did say, "Many prophets and righteous men have desired to see the things which ye see and to hear the things which ye hear and have not heard them; but blessed are your eyes for they see and your ears for they hear." So may we be deemed worthy both to hear and to do Thy holy Gospel. Amen.

(*At this point all sing a song of Faith and Praise, e. g. the "Te Deum" or "Praise to the Holiest in the height," or "Firmly I believe and truly."*)

III. The Action

The Offertory

(*As the alms are being brought up, the assistant stands with the bread and wine by the sanctuary gate, where he awaits the almsbearers; meanwhile the minister censes the altar saying:*)

We pray Thee, O God, accept our praise and let our prayer be set forth in Thy sight as the incense and the lifting up of our hands as an evening sacrifice. Amen.

(*The minister then having censed the alms and oblations, receives the alms saying:*)

All things come of Thee, O Lord.

People: And of Thine own have we given Thee.

(*Then the minister receives the bread and wine with these words:*)

We pray that as this bread was once scattered as wheat over the fields and is here gathered into one, so Thy Church may be gathered out of every nation and kindred and tongue and be made one Holy Catholic Church; and as this wine was gathered from the fruit of the vine so may we and all Thy people abide as branches of that true vine which bringeth forth fruit unto eternal life. Amen.

Intercession

(*Then shall the assistant say:*)

Let us kneel and make remembrance before God of the needs of His Church

for her peace and unity
for her holiness
for her zeal for righteousness and truth
Lord hear our prayer.

People: And let our cry come unto Thee.

Assistant: Let us make remembrance of the needs of
our country for peace and prosperity
for good government and sane laws
for the president
for the legislature, for upright judges
and wise executives
Lord hear our prayer.

People: And let our cry come unto Thee.

(*In a similar form the assistant may offer up other prayers and intercessions at this place.*)

Minister: Lift up your hearts.

People: We lift them up unto the Lord.

Minister: Let us give thanks unto our Lord God.

People: It is meet and right so to do.

(*Then shall the minister turn to the Lord's Table and say:*)

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto Thee, O Lord, Holy Father, Almighty, Everlasting God.

(*Here shall follow the Proper Preface according to the time, if there be any specially appointed; or else immediately shall be said or sung by the minister:*)

Therefore with all the company of heaven, we laud and magnify Thy glorious Name; evermore praising Thee, and saying, (*minister and people*)

Holy, Holy, Holy, Lord God of hosts, Heaven and earth are full of Thy glory: Glory be to Thee, O Lord Most High. Amen.

Blessed is he that cometh in the name of the Lord. Hosanna in the highest.

Minister: Truly Heaven and Earth are full of Thy glory, O God most mighty, for they are Thy creation and the work of Thy hands. Thou didst light the stars and didst set them on their courses and by Thy power they are sustained. By Thee through endless ages all living things were fashioned and in man didst Thou form a reasonable mind and will that he might share in the fulfillment of Thy purpose; But our fathers and we ourselves like lost sheep have gone astray, and have lost the path, so Thou didst send Thy Son Jesus Christ to be true man and a good shepherd to restore us to the way of life; Who was born of Mary that he might fulfill Thy will and make a people for Thee. He stretched out His hands to the Cross, suffering to save all sufferers who trust in Thee; Who of His own will endured the Cross and despised the shame that He might free men from the fear of death and establish the new covenant of love. Who in the same night that He was betrayed, (a) took Bread; and when He had given thanks, (b) He brake it, and gave it to his disciples, saying, Take, eat, (c) this is my Body, which is given for you; Do this in remembrance of me. Likewise, after supper, (d) He took the Cup; and when He had given thanks, He gave it to them, saying, Drink ye all of this; for (e) this is my Blood of the New Testament, which is

shed for you, and for many, for the remission of sins; Do this, as oft as ye shall drink it, in remembrance of me.

(*a*) *Here the minister is to take the Paten into his hands.*

(*b*) *And here to break the Bread.*

(*c*) *And here to lay his hand upon all the Bread.*

(*d*) *Here he is to take the Cup into his hands.*

(*e*) *And here he is to lay his hands upon every vessel in which there is any Wine to be consecrated.*

Therefore, O God, remembering His glorious life and death we give thanks unto Thee and do celebrate and make here before Thy Divine Majesty with these Thy holy gifts which we now offer unto Thee, the memorial Thy Son hath commanded us to make; beseeching Thee to send Thy Holy Spirit upon these creatures of bread and wine and upon all Thy people that Thy name may be hallowed by all creation for ever and ever. Amen.

Minister: Blessed be the name of the Lord.
People: Amen.
Minister: The Lord be with you.
People: And with thy spirit.
Minister: Let us pray.
All: Our Father, who art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not

into temptation; But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

Minister: Worship the Lord in the beauty of holiness.

People: We are not worthy.

Minister: Lord have mercy.

Minister: Christ have mercy.

People: Lord have mercy.

(*Here the minister makes his own communion. Then he turns toward the people and says:*)

The love of the great God be upon the bearer of these holy things and upon the givers of them and upon the receivers of them and upon all who have laboured and have had part and are having part in them: the love of God be upon them forever. Amen.

Assistant: Holy things to the Holy.

Communion Hymn

Deck thyself, my soul with gladness
Leave the gloomy haunt of sadness
Come into the daylight's splendour,
There with joy thy praises render
Unto him whose grace unbounded
Hath this wondrous banquet founded;
High o'er all the heavens he reigneth
Yet to dwell with thee he deigneth.

Minister: Let us all who have drawn nigh and partaken of these glorious mysteries give thanks with one accord and glorify God.

People: Thanks be to God for His unspeakable gift. Alleluia.

Hymn (*e. g.*, "*Alleluia sing to Jesus*" *or* "*Ye watchers and ye holy Ones.*")

Minister: We give Thee thanks O Lord God Almighty which art, and wast and art to come; because Thou hast taken to Thyself Thy great power and reigned. And behold the tabernacle of God is with men and He will dwell with them and they shall be His people and He will be their God.

All: Alleluia: for the Lord God Omnipotent reigneth.

(*Silence*)

Minister: Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church and in Christ Jesus throughout the ages, world without end. Amen.

Hymn.

National Celebrations

The relation of religion to national life is peculiarly well illustrated by the Old Testament. Even during the Exile and after the submission to Rome the Jewish people preserved a strong national spirit. It was the Jewish religion that kept alive and fed the Jewish national consciousness. It is not surprising then that in the Old Testament can be found excellent illustration of the relation between religion and nationalism, as well as warning examples of the spiritual dangers of unbridled patriotism.

The danger to be avoided in any form of national celebration is "jingoism." No race has had better occasion to consider itself chosen than Israel, but the very consciousness of Israel's privilege has at times blinded her to her responsibilities. And some of the priests and prophets and poets of Israel have been so full of national pride that their religion has suffered. Personal humility has long been recognized as a religious virtue; it is high time that national humility be inculcated by religion.

A service of worship on an occasion of national celebration should be kept pure of any taint of "jingoism"; it should also be something more than an empty commemoration of a past event. Of course, a celebration is retrospective but it must be prospective, too. It is not enough to praise famous men and noble

deeds; we must seek inspiration from them and purpose to follow what is good in their example.

There are then these two elementary principles for the construction of a service of this type. The first is a negative one: avoid any expression of national boastfulness and pride; the second is a positive principle: use the heroism of the past as an inspiration for the present. These twin principles are observed in the service for Armistice Day which I have included as an example of service of worship for an occasion for national celebration.

Even a casual glance at the order printed below will make it evident that there is no trace of boasting in victory. A German could use the service as readily as an American. This omission is made partly because it is becoming increasingly evident that whatever victory there was in the war was a Pyrrhic victory, but more because pæans of victory seem to modern ears particularly out of place in worship. The Song of Deborah and Barak is magnificent literature but, we trust, is an expression of an obsolete type of religious faith.

There are three sections to the order of service. Armistice Day (at least to those who served in the war and who remember its horrors) immediately revives in our hearts that profound feeling of relief that the nightmare of butchery came to an end. We were thankful for peace in 1918 and we are thankful now. That is our first emotion, and, therefore, the first section of the service is one of thanksgiving for peace and for deliverance from destruction.

Our second thought is for our dead; the second section of this order is devoted to the commemoration of the dead

Finally as our thankfulness for peace led into remembrance of those who fell in battle, so the remembrance of the dead makes us aware of the dreadful price that was paid, and lays upon our hearts and consciences the task of so working that the price paid may not altogether be in vain. For this reason the service concludes with a solemn rededication of the congregation and of the nation, symbolized by the flag, to the service of the Kingdom of God.

AN ORDER OF SERVICE FOR ARMISTICE DAY

(*The service opens with a hymn, e.g., Kipling's "Lest we forget."*)

(Hymn 439).

1. Thanksgiving for Peace.

Gratefully we confess, O God, that Thou art our God and the God of our fathers, the shield of our salvation. We praise and bless Thy glorious name, for it is Thou only that makest us to dwell in safety and by Thy hand were we delivered from destruction. O God, Thou art our God and our King; Thou art the King of Peace and the author of all concord. We bless Thy name for Thy tender gift of peace; we praise Thy name for the sure power of Thy mighty love. We praise Thee for the peacemakers who are Thy children. Wonderful, merciful, and mighty art Thou, O our God, and worthy above all to be praised. Amen.

Psalm 46.

God is our refuge and strength,
A very present help in trouble.
2 Therefore will we not fear, though the earth do change,
And though the mountains be shaken into the heart of the seas;
3 Though the waters thereof roar and be troubled,
Though the mountains tremble with the swelling thereof.
4 There is a river, the streams whereof make glad the city of God,
The holy place of the tabernacles of the Most High.
5 God is in the midst of her; she shall not be moved:
God will help her, and that right early.
6 The nations raged, the kingdoms were moved:
He uttered his voice, the earth melted.
7 Jehovah of hosts is with us;
The God of Jacob is our refuge.
8 Come, behold the works of Jehovah,
What desolation he hath made in the earth.
9 He maketh wars to cease unto the end of the earth.
He breaketh the bow, and cutteth the spear in sunder;
He burneth the chariots in the fire.
10 Be still, and know that I am God:
I will be exalted among the nations, I will be exalted in the earth.
11 Jehovah of hosts is with us;
The God of Jacob is our refuge.

(*or*)

Psalm 124.

1 If it had not been Jehovah who was on our side,
Let Israel now say,

2 If it had not been Jehovah who was on our side,
When men rose up against us;
3 Then they had swallowed us up alive,
When their wrath was kindled against us:
4 Then the waters had overwhelmed us,
The stream had gone over our soul;
5 Then the proud waters had gone over our soul.
6 Blessed be Jehovah,
Who hath not given us as a prey to their teeth.
7 Our soul is escaped as a bird out of the snare of the fowlers:
The snare is broken, and we are escaped.
8 Our help is in the name of Jehovah,
Who made heaven and earth.

(*Here may come a sermon.*)

2. The Commemoration of the Dead.

(*The sermon ended, the minister shall say:*)

Solemnly, O Lord, we remember before Thee, Thy servants, who having finished their course, have gone before us and sleep the sleep of peace.

(*Here, if the service be for a college or some other small society where it is convenient to read the names of the dead, their names shall be read distinctly and reverently. Otherwise there should be a time of silence to permit individuals to make remembrance of their departed friends.*)

(*The reading of the names ended the minister shall say:*)

O God, we bless Thy holy Name for all Thy servants departed this life; beseeching Thee to give us grace so to follow their good example that with them

we may be partakers of Thy heavenly kingdom. Amen.

O God, before whose face the generations rise and pass away; the Captain of the hosts of men; we rejoice in the fellowship of saints. We remember all those who faithfully lived and bravely died; all those who struggled and laboured for a better world; all those who hazarded their youth and seemed to lose; we remember them all and are glad.

Grant us likewise the grace to live nobly and to further the cause of Thy kingdom so that the blood of the dead may not be required at our hands. Amen.

(*Responsive Reading, Wisdom 3:5.*)

The souls of the righteous are in the hands of God and there shall no torment touch them.

In the eyes of the foolish they seemed to die and their departure was accounted for their hurt.

And their going from us was taken to be their ruin but they are in peace.

For though in the sight of men they be punished yet is their hope full of immortality.

And having borne a little chastening they shall receive great good, because God made trial of them and found them worthy of Himself.

As gold is tried in the furnace He proved them and as a whole burnt offering He accepted them.

They that trust in Him shall understand truth and the faithful shall abide in Him with love.

Because grace and mercy are to His chosen and He will graciously visit His holy ones.

For in the Lord is their reward and the care of them is with the Most High.

Therefore shall they receive a glorious kingdom and a crown of beauty from the Lord's own hand.

3. Rededication.

(*The congregation shall remain standing and the Flag, borne by the guard of honour, shall be taken up to the minister, who shall receive it and place it on the altar with these words:*)

As a sign of the dedication of ourselves and of our nation to the service of God we place this Flag on God's Altar.

(*The Flag remains lying on the altar until the close of the service.*)

(*The minister says:*)

Let us pray.

O God the one true object of our worship and service, we humbly confess our failings and the failings of our nation; fear and hate and greed have reigned in our hearts and governed the counsels of the statesmen of this land; we have cared too much for the welfare of our own class and nation and too little for the good of others.

Selfishness has blinded our vision and we have been in danger of betraying those who died in the hope of a juster and kinder and freer world. But now, O God, our hearts burn to accomplish the work that our comrades began; we long to realize the vision that they saw afar off; therefore, O God, the God of our fathers, we dedicate ourselves anew to Thy service. Bless us

and the nation to which we belong. Grant that whatever of Thy gifts Thou hast given us we may hold in trust to Thee.

Remember, O Lord, what Thou hast wrought in us and not what we deserve and as Thou hast called us to Thy service make us worthy of our calling through Jesus Christ our Lord. Amen.

(*Here in silence the minister shall solemnly return the Flag to the guard of honour.*)

Hymn—"O God our help in ages past."

A Service of Silence

Several religious bodies might lay claim to the discovery of the devotional value of silence. The Roman Catholic has his period of silence at the most solemn moments of the Mass; and the Quaker finds his fullest worship in silence. To those with religious traditions and temperaments so divergent as the Catholics and the Quakers, silence has proved equally of spiritual value.

The service here printed is meant to illustrate the use of silence as an act of worship.

Silence can properly be called an *act* of worship, for silence is not a mere negation nor a vacuity. Silence is attentive; it is a very high and hard effort of the will.

The language of religion would say that in silence the worshipper is waiting for the voice and message of God. The psychologist would use other terms to describe what happens in a service of silence. Now what happens is something of this sort; the worshipper being led by degrees away from the bustle and distraction of daily life, being prepared by legitimate arts and devices, is brought through silence into the sensible presence of the worth which he worships.

To drag a company of weary, busy men and women into church and bid them be silent is unwise. Just because silence means doing nothing and saying

nothing it takes some practice to achieve. Attentive silence is as hard a piece of spiritual exercise as pure thought is hard mental exercise.

Two things are important if silence is to have any devotional value. Silence must be purposive and it must be attentive. Distraction must be avoided and the service must be planned with an object in view.

To avoid distraction it is important to advise the congregation to assume the posture that each individual finds most comfortable, even if that posture be a slovenly slouching in the pew. It is important, too, that the eye should not become the enemy of the ear; lights must not be allowed to distract. The church should be dim and as the service proceeds the eyes should be closed. Do everything to prevent distraction. Permit no late comers. Read clearly but softly. Use music to induce attention.

These are physical aids to attentive silence. The mental aids are even more important. Ordinary folks come to church distracted by ordinary worries and troubles; these must be set at rest at once, either by a form of confession or much better by a calling to mind of things eternal so that things temporal for a while are, as it were, displaced from their minds.

Avoid mental and physical distraction but also make the silence purposive. It is not altogether easy to make silence purposive. Mere suppression of speech often produces no effect but aimless "woolgathering." If the purpose of the act of silence is stated in so many words, as, for example, in the petition of a litany, it is almost bound to miss the mark

with some individuals in the congregation. Any sizeable group has such a variety of interest that no one scheme of objects of silence could bind the group into one. In order to meet the individual needs of the members and the general needs of the group, it is usually wise to give the silence a personal or at least a personified object. For instance have as your object of silence listening to the voice of God, and by a discreet use of prayers and readings you may largely suggest what the message will be, and yet each person will find it appropriate to his own self.

A final word. Almost all services have need of silence. Brief pauses of quiet at the end of a service fix that service in the mind. Also a hush and quiet at the opening of a service is a great aid to recollection by which the worshipper comes into a frame of mind meet for worship.

THE ORDER OF SERVICE

(*Music if there be any should be soft. Once the service begins the doors should be closed and no late comers permitted to enter.*)

1. A Recollection of the Presence of God.

O God, in whom is calmness and peace, in whom the discords of this noisy world find their eternal harmony; grant to us, we beseech Thee, hushed and attentive minds that we may hear the voice that is ever speaking to our consciences.

O God, we are in Thy presence; though our eyes cannot see Thee nor our hands touch Thee nor our

ears hear Thee, yet in our hearts and minds we can feel Thy presence. Make known Thyself to us in the time of silence. Amen.

2. Prayer and Praise.

Grant us, Lord, not to mind earthly things but to love things heavenly that even now while we are set in the midst of things passing away we may hold fast those that shall endure; through Jesus Christ Our Lord. Amen.

Minister: Stand up and bless the Lord our God.
(*Congregation stands*)

People: Blessed be God.

Minister: Praise Him in his noble acts: praise Him according to His excellent greatness.

People: Blessed be His Holy Name.

Minister: O praise the Lord of heaven.

People: It is a good thing to sing praises unto our God.

Minister: Blessed be the God and Father of our Lord Jesus Christ.

People: Amen. Blessing and glory and wisdom and thanksgiving and honour and power and might be unto our God for ever and ever. Amen.

Minister: Praise ye the Lord.

People: The Lord's name be praised.

3. Reading.

(*The following selections from Scripture are just by way of illustration. Their intention is to induce as far*

as possible a similar frame of mind in the worshippers. Isaiah 6: 1–8; 1 Kings 19: 9–15, 18; Ezekiel 1: 28–2, 8; Revelation 1: 10, 12–18.)

(The reading from Scripture may be supplemented by the reading of a poem, *e. g.*, this of Faber's:)

Amid the eternal silences
God's endless Word was spoken;
None heard but He who always spake
And the silence was unbroken.
O marvellous, O worshipful,
No song or sound is heard,
But everywhere and every hour,
In love, in wisdom and in power,
The Father speaks His dear Eternal Word.

From the Father's vast tranquillity,
In light co-equal glowing
The kingly consubstantial Word
Is unutterably flowing.
O marvellous, O worshipful,
No song or sound is heard,
But everywhere and every hour,
In love, in wisdom and in power,
The Father speaks His dear Eternal Word.

Minister: Let us enter into the house of God
People: and come before the presence of the Lord.
Minister: For the Eternal is the object of our quest
People: until we find our perfect end in Him.
Minister: Therefore let us lay care aside as a burden
People: and our troubles as a heavy load.
Minister: Let every storm of passion be stilled
People: and our many occupations forgotten.
Minister: For God is not found in busy places

People: nor does His Spirit enter a fretful mind.
Minister: He does not speak with loud words
People: but in silence does God make Himself known.
Minister: Even to those that seek Him diligently
People: whose hearts long after peace.

(*Following the reading may be sung this hymn.*)

Let all mortal flesh keep silence, and with fear and trembling stand
Ponder nothing earthly minded, for with blessings in His hand,
Christ our God to earth descendeth from the realms of endless day
That the powers of hell may vanish as the darkness clears away.

At His feet the six-winged Seraph; Cherubim with sleepless eye,
Veil their faces to the Presence as with endless voice they cry,
Alleluya, Alleluya, Lord most high. Amen.

(*After the singing of this hymn there is no more music. The lights are lowered as far as convenient. Then may be said by the Reader or by others at intervals some such sentence and ejaculations as these. Only let them be said unhurriedly and with ample pause between each.*)

4. Sentences and Ejaculations.

"Surely the Lord is in this place and I knew it not. This is none other than the house of God; this is the gate of heaven."

"Come, O Christ, and visit us; come be our guest and King forever."

"Hold not Thy tongue, O God. Keep not still silence. Refrain not Thyself, O God."

"Behold the tabernacle of God is with men."

(*And the reader shall conclude with these words:*)

"Let us keep perfect silence before the Eternal."

5. Silence.

Perfect silence should be kept for a reasonable period. Five minutes would amply task the strength of average people unused to meditation and attention. Longer periods are very valuable but they need practice.

6. Benediction.

Let the Reader after the lapse of a predetermined period pronounce a blessing.

(*When they are come to the font the minister shall say:*)
Let us pray.

O Lord and Giver of Life, we thank Thee for this new life and for Thy Holy Church which is the company of all faithful people. Sanctify this child with the gift of Thy Holy Spirit; protect him in the arms of Thy mercy; grant him grace and comfort in the body of Thy Holy Church, and finally bring him to everlasting life through Jesus Christ Our Lord. Amen.

Hear the words of the Gospel written in the tenth chapter of St. Mark:

They brought young children to Christ, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me and forbid them not; for of such is the Kingdom of God. Verily I say unto you, "Whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein." And he took them up in his arms, put his hands upon them, and blessed them.

(*Then the minister shall ask of the parents and friends of the child these questions:*)

On behalf of this child, do you renounce all false ambitions, all evil desires, every ignoble purpose?

Answer. I do.

Do you put your whole trust in God?

Answer. I do.

Do you promise, as far as lies within your power, to bring this child up in the knowledge and love of God?

Answer. I do.

Most gracious God, prepare the hearts of Thy children who seek in this rite of Baptism, the strength and comfort of Thy Holy Spirit; and grant that becoming conscious of their weakness, they may rely upon Thy mighty power, through Jesus Christ our Lord. Amen.

(*Then the minister shall take in his arms or by the hand the child and shall say to the parents:*)

Name this child.

(*Then naming it after them he shall pour water upon it and say:*)

N. I baptize you in the Name of the Father and of the Son and of the Holy Ghost. Amen.

We receive this child into the congregation of Christ's flock and do sign him with the sign of the Cross, in token that hereafter he shall not be ashamed to confess the faith of Christ crucified and manfully to fight under His banner; and to continue Christ's faithful soldier and servant unto his life's end.

(*Then all shall say together the Lord's Prayer.*)

Our Father, etc.

(*Then the minister shall say:*)

Receive and bless, O Lord, the offering of this child, and when his loyalty to what is good and true shall

weaken, strengthen him with the memory of this hour. Amen.

O Lord Jesus Christ, who dost ever come to claim the hearts and minds of men; who didst share men's sorrow and labour; we acknowledge Thy loving claim upon our hearts and wills. Help us to keep true to our vow of loyalty to Thee and to follow after Thy example in manful service of our fellows. Amen.

The proper place of celebration is a beautiful small chapel if such is available. If in the country, the village church may be used, or the community hall, or, if preferable, somebody's parlour. Some barns could be made ideal settings. Much individual imagination and discrimination should be used in making the best choice.

The place is gaily decorated with fruit and pumpkins and other signs of harvest, but the sanctuary or the rostrum is almost bare and unlighted but is furnished with a table with eight unlighted candles upon it and with eight empty chairs, four on one side and four on the other; at the side of each chair is a large candlestick with no candle in it. The minister stands near the altar or table. The word "minister" is not necessarily used here in its ecclesiastical sense but rather in the sense of the old French root meaning, a servant, or it may be changed to the Leader. A minister will not always be the best choice for the minister's part; some would ruin it. Again the choice must depend on the local situation. The ideal person should possess natural poise and dignity, and reflect strength of character and a sense of awe before the mysteries of life. Some farmers would make a better choice than some ministers or teachers.

A string quartet which may be visible or hidden will play a prelude like Arcadolt's "Ave Maria," or selections from Haydn's "Creation, or "The Seasons." Or one may prefer a secular but equally suitable and beautiful piece like Bonnet's "Matin Provençal."

PRELUDE: Matin Provençal *Bonnet*

(*Then will a male quartette sing:*)

Come, ye thankful people, come
Raise the song of Harvest Home!
All is safely gathered in,
Ere the winter storms begin:
God, the maker, doth provide,
For our wants to be supplied;
Come to God's own temple, come;
Raise the song of Harvest home!

What is earth but God's own field,
Fruit unto His praise to yield?
Wheat and tares therein are sown,
Unto joy or sorrow grown;
Ripening with a wondrous power,
Till the final Harvest hour;
Grant, O Lord of life, that we
Wholesome grain and pure may be.

(*A period of responsive reading will follow, adapted from the Hebrew Songs of Praise, followed by an explanation of the Thanksgiving urge, which has not diminished though man's conception of God has altogether changed. For those who would prefer to remember a more recent expression of praise than that of the Hebrews of twenty-five hundred years ago, Saint Francis's Canticle of the Sun is appended* (p. 223).

PSALM (to be read responsively or by the whole group in unison):

O praise the Lord, for it is a good thing to sing praises unto our God: yea, a joyful and pleasant thing it is to be thankful.

O sing unto the Lord with thanksgiving: sing praises upon the harp unto our God,

Who covereth the heavens with clouds, and prepareth rain for the earth, and maketh grass to grow upon the mountains and herb for the use of man,

That he may bring forth fruit out of the earth and wine that maketh glad the heart of man, and oil to make him a cheerful countenance and bread to strengthen man's heart.

But the Lord's delight is in them that reverence him and put their trust in his mercy.

Praise the Lord, O Jerusalem: praise thy God, O Sion.

For he hath made fast the bars of thy gates, and hath blessed thy children within thee.

He maketh peace in thy borders and filleth thee with the flower of wheat.

O Lord, how manifold are thy works; in wisdom hast thou made them all; the earth is full of thy riches.

So is the great and wide sea also, wherein are things creeping innumerable, both small and great beasts.

These wait all upon thee, that thou mayest give them their meat in due season.

When thou givest it them they gather it, and when thou openest thy hand they are filled with good.

When thou lettest thy breath go forth they shall be made, and thou shalt renew the face of the earth.

The glorious majesty of the Lord shall endure forever; the Lord shall rejoice in his works.

(*Then shall the minister read the demands of the Mosaic Law as contained in Deuteronomy, 26: 1–11:*)

(*Then shall the minister go on, explaining:*)

You have heard the command of the Jewish law that "thou shalt rejoice in every good thing which the Lord thy God hath given unto thee, and unto thine house, and the Levite and the stranger that is among you," and you have read responsively a Psalm of praise and thanksgiving for the good gifts of God. For unnumbered generations at harvest time, when the crops are gathered in, mankind has returned thanks, the savage to the mysterious power he dreads, the pagan to the gods and goddesses of fertility, the Jews to Jehovah, and our fathers to their God.

It was natural for our ancestors to feel grateful to God at harvest time, since their livelihood depended not upon the socially controlled labour market but upon the uncontrolled working of nature. The rain and the sunshine, so necessary to successful tillage, were wholly outside man's power; therefore, it was thought, they must be in the power of a person greater than man. If that person, God, was generous and merciful, the sunshine and rain came aright and his people lived in plenty; if he was angry with them they starved.

We no longer thus think of God or of nature. We cannot believe that we are dependent for our existence upon the caprice of a wilful arbitrary God; we believe that the processes of nature, the sunshine and rainfall and so forth are governed by laws, some known, some unknown, some controllable by man, some as yet unmanageable. We recognize that while some misery is the result of natural calamities, most is the consequence of man's folly. Famine is still occasionally caused by great disasters, more frequently it is the product of the greed and selfishness of men who will not realize the moral responsibility that comes with privilege and good fortune.

For these reasons we celebrate Thanksgiving in a spirit somewhat different from that in which our fathers met to return thanks to Almighty God. We are grateful and thankful, as they were, but our gratitude is conditioned by a sense of our dependence upon one another and by an awful sense of the responsibility of privilege and possession, as the gratitude of our fathers was conditioned by a sense of utter dependence upon a sovereign God, and by a sense of the dreadful consequences of sin.

These feelings of gratitude, this thankful mood, these joyous yet solemn thoughts, find a more satisfying vent in symbols than in words. Listen therefore to the interpretation of the symbols used in this service of Thanksgiving.

Soon there will come a procession of people bearing gifts. They come in pairs. The first pair typifies the primitive elementary examples of nature's reproduc-

tive bounty, namely, the fruit of the womb and the fruit of the soil. The woman brings a child and the man a sheaf of corn.

The second pair typify a later stage in the development of the social life of man; one is a craftsman and the other a poet. They, too, place their products at the foot of the altar.

The third pair typify the most modern development in the evolution of society, namely, the business and the professional man. Professional men (*e.g.*, doctors, teachers, and others) use their skill, not in wringing material things from the earth, as do the farmers, nor do they fashion things out of their own selves as do the poets, but they prepare or repair others for work in the world. And business men are, or should be, captains of industry marshalling the labour and the inventions of others for the benefit of all. This couple, too, lays by the altar the symbol of their skill.

The fourth pair, a young man and a young woman, represents youth, vigorous, clean-cut, still in the possession of ideals and ideas out of which the kingdom of God may possibly be built—if they believe in them sufficiently to dare to stand alone for a while and, if necessary, to walk the path of persecution of the pioneers and pathfinders of all ages, struggling with ignorance, prejudice, selfishness, and other inglorious vices which keep people from seeing God's kingdom. They offer their youth, strength, and ideals.

Finally there come two of your own number bearing your own offerings as a sign that you also intend

to join with those who with thankful hearts offer their best unto God.

But you will notice that all these folk bring in one hand their material gift and in the other a lighted candle. As the gift signifies that which they have earned so the candle signifies the good cheer of a thankful heart which brightens a gloomy world.

With this pageant of Thanksgiving before us can we fail, ourselves, to be thankful and to offer up our praise and gratitude to God, the giver of all good things? Can we fail to desire that our work should be blessed?

So after the pageant comes the prayer of thanksgiving and after the prayer the fruits of mankind's labour are blessed, that is not the objects but *labour itself* is dedicated and hallowed. Henceforth we will no longer work with grumbling but with gratitude. Henceforth we will work, not as for ourselves alone, but as for the greater glory of God. Henceforth we will give gladly, for giving is the very secret of life.

(*Here the minister will read the following passages on giving from "The Prophet," by Kahlil Gibran:*)

"There are those who give little of the much which they have and they give it for recognition and their hidden desire makes the gifts unwholesome.

"And there are those who have little and give it all. These are the believers in life and the bounty of life, and their coffer is never empty.

"There are those who give with joy, and that joy is their reward.

"And there are those who give with pain, and that pain is their baptism.

"And there are those who give and know not pain in giving, nor do they seek joy, nor give with mindfulness of virtue; they give as in yonder valley the myrtle breathes its fragrance into space.

"Through the hands of such as those God speaks, and from behind their eyes He smiles upon the earth."

The Pageant

(*While soft music is being played—preferably by a string quartet—up the centre aisle come the couples bearing in one hand a lighted candle and in the other a gift which the minister receives and places by the altar. The unlighted candles on the altar are lit from the lighted ones borne by the bringers of gifts.*)

(*As the woman hands over her child to the minister, he will say:*)

Minister: "Blessed be he that giveth little children"

People: "For of such is the kingdom of heaven."

(*To the farmer bringing his sheaf of corn he says:*)

Minister: "Honour the Lord with thy substance and with the first fruits of all thine increase."

People: "Yea, thanks be to God for all the fruits of the earth."

(*To the craftsman he says as he accepts his tools:*)

Minister: "Thanks be to God for the skill of the craftsmen"

People: "Who by their art give beauty and comfort."

(*To the poet bringing his book he says:*)

Minister: "Blessed be He that spake by the prophets"

People: "Open Thou our ears to Thy word."

(*To the professional man* (*e.g., doctor with his stethoscope:*)

Minister: "Thanks be to God for the knowledge of the wise"

People: "For through ignorance we are separated from the life of God."

(*To the business man, whatever his symbolic gift—e.g., a check book:*)

Minister: "It is hard for a rich man to enter the Kingdom of God"

People: "Teach us to seek first Thy Kingdom!"

(*To the young man and woman bringing their youth and ideals:*)

Minister: "Let no one slight you because of your youth but be an example in love, faith, and purity."

People: "Whoever is a hindrance to one of these young people who believe, it were better for him to have a great millstone hung round his neck and be thrown into the deep sea."

(*To the bearers of the offering, which should be taken for some specific purpose:*)

Minister: "All things come of thee, O Lord,

People: "And of thine own have we given Thee."

Minister: "Let us give thanks unto our Lord God."

People: "It is very meet and right so to do."

Prayer of Thanksgiving (to be read by the minister):

It is very right and fitting that we should at all times and in all places give thanks unto Thee, most bountiful Father and Creator of all; but especially at harvest time are we mindful of that impartial and magnanimous love which makes the sun to rise on the evil and on the good and which sends rain upon the just and unjust; therefore with Thy whole creation and with Thy people everywhere we laud and magnify Thy holy name.

Truly, O God, all Thy works praise Thee, the sun and the moon and the stars declare Thy majesty, and the depths of the sea proclaim Thy power, but to man it is given to know Thee and Thy creation with a reasonable mind, and in man dost Thou reveal Thy love and glory. As Jesus blessed the labours of fishermen so do Thou bless our labours, and as he glorified Thee on earth by finishing the work Thou gavest him to do, so in like manner by Thy help may we glorify Thy name.

The offerings and the work of them that praise and glorify Thee do Thou receive and bless; as Thou didst accept the gifts of righteous Abel and the sacrifice of Abraham and the two mites of the poor widow, so also accept these offerings, though Thou desirest not sacrifices but as tokens of thankful and devoted hearts that dare to say:

(*All Join:*)

Our Father, who art in heaven, hallowed be thy name, thy kingdom come, thy will be done, on earth as it is in heaven!

Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us, and lead us not into temptation, but deliver us from evil.

For thine is the kingdom, the power, and the glory, forever, Amen!

Prayer of Petition (*sung congregationally*):

O Master, let me walk with Thee
In lowly paths of service free;
Tell me Thy secret; help me bear
The strain of toil, the fret of care.

Help me the slow of heart to move
By some clear winning word of love;
Teach me the wayward feet to stay,
And guide them in the homeward way.

Teach me Thy patience; still with Thee
In closer, dearer company,
In work that keeps faith sweet and strong
In trust that triumphs over wrong!

In hope that sends a shining ray
Far down the future's broadening way;
In peace that only Thou canst give,
With Thee, O Master, let me live.

O God, we offer ourselves, our lives, our lifework to Thy service and to the bringing in of Thy Kingdom. Make this act of self-surrender perfect and true. Set Thy seal upon it in our hearts and memories, so that when we are tempted by passion to wreck our works, when we are tempted by love of

power to frustrate the personalities of our brethren, then may we remember this hour of worship and be the victors over temptation.

(*All:*)

O God, accept the offering of ourselves, our souls and bodies to be a reasonable, living, and holy sacrifice unto Thee. Amen.

Silent Prayer: (*in which each attempts to commune with God in his own fashion and according to his own faith.*) (*The quartette will sing:*)

Choral Response: (*the fourth stanza of Whittier's poem-prayer, "Dear Lord and Father of mankind":*)

Drop Thy still dews of quietness
Till all our striving cease;
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of Thy peace.

Benediction (*pronounced by the Minister*):

The Peace of God which passeth all understanding keep our hearts and minds in the knowledge and love of God and of our Lord Jesus Christ, on our going out and our coming in, on our lying down and our rising up, in our labour and our leisure, in our joys and in our tears, until we shall stand before Him on that day to which there is no sunset and no dawn.

(*Congregation, Song of Thanksgiving, during which the Minister leads out the pageant procession followed by all the people:*)

Now thank we all our God,
With hearts and hands and voices,
Who wondrous things hath done,
In whom His world rejoices;
Who from our mother's arms
Hath blessed us on our way
With countless gifts of love,
And still is ours to-day.

Oh, may this bounteous God
Through all our life be near us,
With ever joyful hearts
And blessed peace to cheer us,
And keep us in His grace,
And guide us when perplexed,
And free us from all ills
In this world and the next.

APPENDIX

Canticle of the Sun *Saint Francis, A. D. 1225*

Most high, almighty, and excellent Lord, to Thee be praise and glory and honour, and all blessing! To Thee alone, Most High, do they belong, and no man is worthy to name Thy name.

Praised be Thou, my Lord, with all Thy creatures, and, above all, our Brother the Sun, who brings to us the light and the day. Beautiful is he and radiant in his glorious splendour; and to us, Most High, he beareth witness of Thee.

Praised be Thou, my Lord, for our Sister the Moon, and for all the Stars. In the heavens Thou hast set them, bright and precious and beautiful.

Praised be Thou, my Lord, for our Brother the

Wind, for the air, the cloud, the calm, and all weather, whereby Thou sustainest life in all Thy creatures.

Praised be Thou, my Lord, for our Sister the Water, for manifold are her services, and she is humble, precious, and pure.

Praised be Thou, my Lord, for our Brother the Fire. By him Thou dost lighten our darkness. Beautiful is he, joyful, very mighty, and strong.

Praised be Thou, my Lord, for our Sister, mother Earth, who doth sustain and nourish us, and bringeth forth in abundance divers fruits, flowers of many colours, and grass.

Praised be Thou, my Lord, for those who for love of Thee, forgive their enemies, and endure weakness and tribulation. Yea, blessed are those who shall continue in peace, for by Thee, Most High, shall they be crowned.

Praised be Thou, my Lord, for our Sister, the Death of the body, from which no living man can escape. Woe to those who die in mortal sin! Blessed are they who are conformed to Thy most holy will, for the second death shall have no power to hurt them.

Praise and bless my Lord! give thanks to Him and serve Him with all humbleness of heart.

(*This Canticle, in Matthew Arnold's beautiful translation, should really be sung, but it may be read responsively in place of the adaptation of Hebrew Psalms found on page 138 ff.*)

An Easter Pageant

The religious play has a proper place in the public worship of the Church. The ancient drama had its roots in the religion of the Greeks and modern drama passed its infancy under the protection of the Church. However, the drama of to-day has become so technically elaborate that the ordinary church building and the ordinary minister are inadequate for the task of making the drama once more the ally of religion. Some of the ancient mystery and morality plays have been very successfully revived and, particularly in England, there have been some quite effective performances of Christmas plays in the Church itself, but on the whole the theatre is the right place for a play, and the drama proper had best be left to those who have made it their business.

A pageant, however, is different from a play and is much better fitted for church use. A play demands some unity of action around some sort of plot and the characters express themselves in dialogue. A pageant is a cruder dramatic form, and relies for its effect far more upon the eye than upon the ear. A pageant is a spectacle teaching by repetitious representation.

There are religious ideas which it is exceedingly difficult to convey intelligently in words without

recourse to the technical terms of theology and philosophy but which it is comparatively easy to teach by acting. Of this the Easter message is a good example. An Easter sermon is only with the utmost difficulty steered between the Scylla of vapid platitudes about the beauty of spring flowers and the Charybdis of dogmatic assertions about the Resurrection which only arouse mental irritation among the educated; but by means of an Easter pageant the Easter message can be presented in such a way that a child of three can catch a glimpse of its meaning without having to unlearn it later on.

The method of the pageant is to take a germinal truth and sow it in so many well-prepared holes that it is bound to sprout. For example, in the Easter pageant here printed the truth is that which Paul expressed in metaphor: "Thou fool, that which thou sowest is not quickened, except it die."

In a sermon this idea depends for its development upon words alone, in a play it would depend upon words assisted by action, but in a pageant the idea is sown in the mind through the eye and is allowed to grow naturally according to the soil that it finds. Therein is the strength of the pageant, for so many have a visual type of mind which is much more readily reached by eye gate than by ear gate.

A pageant is a spectacle which achieves its effect by repetition. The danger is that the repetition may become wearisome and discontinuous. A pageant, therefore, demands that great pains be spent upon its production. The spectacle must never be allowed

to drag; therefore, pauses and interruptions must be reduced to the minimum.

If possible the audience should be incorporated into the pageant. This may be achieved in various ways. In the example printed this is secured by having those members of the Sunday School who have no part in the pageant allotted the general part of Children of To-day; it is further secured by the use of hymns in which the congregation is requested to join.

Finally the pageant should be related to things and people and scenes which are within the range of the audiences; for instance, the choice of characters to illustrate the eternal principle of the Resurrection would be largely determined by the nationality, the denominational affiliation, and the intellectual background of the audience.

EASTER PAGEANT[6]

1. Just before the service starts the Sunday School, "the Children of To-day," take their seats in the front. The main body of the church is dimly lighted and the lights of the choir and of the chancel are completely out. The choir is placed at the back of the church, preferably in the balcony. The Reader sits near the lectern. The altar is draped entirely in black, the Cross is removed and the candlesticks are empty.

[6]This pageant is adapted from one arranged by Miss Anna Lloyd and the Rev. Henry Lewis for use in St. Andrews Episcopal Church, Ann Arbor.

2. The service opens by the choir softly singing "O Sacred Head" (Hymn 158). As the hymn is finished the reader takes his place at the lectern.

3. The reader reads the story of the Crucifixion from the Gospel of St. John 19: 13–30.

4. While the organist plays soft solemn music from the Bach Passion Music, the Three Women of the Tomb[7] proceed slowly up the centre isle. As they reach the step by the altar rail, a youth dressed in a surplice enters from the side and mounts the steps and stands before the altar facing the women. As he is taking his place the spotlights facing the altar are gradually raised to the full. The youth says:

"Ye seek Jesus; He is risen; He is not here."

He then slowly turns and goes out as he came in, the lights dimming and dying out as he goes.

The three women quickly leave the chancel by the back of the choir stalls.

5. The music gradually grows more animated and cheerful, and toward the end of this episode, triumphant.

The Angels of the Resurrection led by Victory, bearing the Cross, come from the vestibule at the back of the church, two in each aisle. Two angels carry Easter lilies, two carry altar candles and two carry trumpets. While these angels are proceeding up the aisles two enter within the Sanctuary, kneel for a moment at the altar and then remove the black draperies, disclosing the white Easter hangings.

They turn toward the procession as it reaches the

[7]All the characters, of course, should be dressed in costume.

altar steps. First they take the candles from the two angels who have carried them, place them in the candlesticks and light them. They then receive the lilies from the lily-bearing angels and arrange them in the vases.

All the lights in the church go up to the full. While the lights are going up, the angels form a tableau on the altar steps. Victory standing in the centre holds up her Cross to the altar.

The tableau is held while the choir sings with the congregation, "The Strife is O'er" (Hymn 173).

6. When the hymn is finished Victory, having placed the Cross on the altar turns to face the Church, and the Angels seat themselves on the altar steps.

The Reader reads the appropriate Introduction (q.v.). Then from the vestry door come the Martyrs, Apostles, Teachers, one by one, and as each appears the Reader reads an appropriate description of him.

Each martyr goes slowly up before the choir stalls and kneels before Victory until the Reader has finished reading the description that belongs to him, then the martyr rises and goes to one of the choir stalls. They remain standing.

7. The Children of To-day march from the front to the choir stalls singing as they go, "Come, ye Faithful" (Hymn 170).

8. Prayers.

Christ our Passover is sacrificed for us: therefore let us keep the feast, Not with old leaven, neither with the leaven of malice and wickedness: but with

the unleavened bread of sincerity and truth (1 Cor. 5: 7).

Christ being raised from the dead dieth no more: death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin: but alive unto God through Jesus Christ our Lord. (Rom. 6: 9.)

Christ is risen from the dead: and become the first fruits of them that slept. For since by man came death: by man came also the resurrection of the dead. For as in Adam all die: even so in Christ shall all be made alive. (1 Cor. 15: 20.)

Glory be to the Father, and to the Son: and to the Holy Ghost; As it was in the beginning, is now, and ever shall be: world without end. Amen.

(*The Collect*)

Almighty God, who through Thine only begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech Thee that, as by Thy grace Thou dost put into our minds good desires, so by Thy continual help we may bring the same to good effect; through Jesus Christ our Lord, who liveth and reigneth with Thee and the Holy Ghost ever, one God, world without end. Amen.

O God, who throughout the ages dost fill all Creation with Thy Lifegiving Spirit, and by the

same Spirit dost inspire the hearts of men to endure death and to despise shame for the joy that is set before them; grant us, we beseech Thee, a vision of that hope and a measure of Thy Spirit that we, following in the footsteps of Thy servants, may with them share that eternal life which comes from Thee; through Jesus Christ Our Lord. Amen.

9. Recessional (*led by Victory, followed by the Angels, then the Apostles, Martyrs, and Teachers, then the Children of To-day, lastly the Reader*).

(*The Recessional Hymn is "Jesus Christ is risen to-day,"* Hymn 172.)

READINGS TO ACCOMPANY 6

Introduction: The days since that first Easter Day have lengthened into years, and the years into centuries, and brave hearts, filled with the spirit of our risen Lord, have courageously suffered any pain to follow His way of life. Down through the years they come—Apostles, Martyrs, Teachers—men and women who have lived and died that we to-day might live in a happier world. The greatest lights of the world have gone out in martyrdom, to be extinguished only for a time, and then to shine again in another age and burn with eternal brightness to remotest generations as beacon lights set on a hill.

1. *St. Paul.* A Jew of Tarsus, a city in Cilicia, brought up at the feet of Gamaliel, and taught according to the perfect manner of the Jewish Law. Great because he learned not to be bound by the

limits of that Law; but to go beyond it in fellowship with Christ. Persecuted, hounded, as he once had persecuted others, he became the great apostle of Jesus, to whom he had given his life. A traveller, a missionary, a writer, a martyr he stands for all time in the vanguard of Christianity.

"I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the Church of God. But by the grace of God I am what I am, and his grace which was bestowed upon me was not in vain, but I laboured abundantly—yet not I; but the grace of God which was in me."

2. *Origen.* One of the greatest of Christian scholars, lived in the first half of the third century. Himself the son of a martyr, he died as the result of hardships suffered during the Decian persecution. Although misunderstood and denounced by some of the bishops of his day, he did great things for Christian theology and scholarship. Especially it is to him that we owe a scientific understanding of the text of Scripture. But Origen was more than a scholar, he was also a man of deep personal piety who tried to live the faith that he taught.

3. *St. Joan.* By her heroic simplicity, Joan awoke in the hearts of Frenchmen a love for France. She is the prophetess of a religious and pure patriotism. She is a witness to the unconquerable power of childlike faith and singleness of heart. Joan was martyred by men who feared her, by men who themselves

were the blind instruments of forces they could not understand. Joan was crushed between the upper and the nether millstones of two great institutions—Church and State.

Into her mouth have been put these words by Bernard Shaw.

"Do not think you can frighten me by telling me that I am alone. France is alone; and God is alone; and what is my loneliness before the loneliness of my country and my God? I see now that the loneliness of God is his strength; what would he be if he listened to your jealous little counsels? Well, my loneliness shall be my strength, too: it is better to be alone with God: His friendship will not fail me, nor his counsel, nor his love. In his strength I will dare and dare and dare, until I die. I will go out now to the common people, and let the love in their eyes comfort me for the hate in yours. You will all be glad to see me burnt, but if I go through the fire I shall go through it to their hearts for ever and ever. And so, God be with me."

4. *Savonarola.* Executed in Florence in 1498; a martyr to the cause of Christ, not for an attack on the Church, or its doctrines, or its institutions, but for having denounced the corruptions of those who ruled it, for having preached against sin. Thus died a fearless preacher of that righteousness which exalteth a nation.

He said: "My children, before God, before the consecrated host I confirm to you my doctrine. That

which I have spoken I have received from God, and he is my witness in heaven that I do not lie. My last counsel is this: let faith, patience, and prayers be your arms. I leave you with anguish and grief to put myself into the hands of my enemies. I know that I must die. I shall be able to aid you in heaven more than I have been able to do on earth. Be comforted, embrace the Cross and with that you will find the harbour of safety."

5. *David Livingstone.* Missonary, explorer, and philanthropist; when Africa was still unknown he penetrated to the heart of the Dark Continent and made discoveries of the first importance; but he was more than an explorer. More than to any other single man, the suppression of the slave traffic in Africa is due to the devotion of David Livingstone who in the last letter home before his death wrote these words:

"Having now been some six years out of the world, and most of my friends having apparently determined by their silence to impress me with the truth of the old adage "Out of sight out of mind," the dark scenes of the slave trade had a most distressing and depressing influence. The power of the Prince of Darkness seemed enormous. It was only with a heavy heart I said 'Thy kingdom come.' . . . When I dropped down among the Makolo and others in the Central region, I saw a fair prospect of the regeneration of Africa. . . . Now I am not so hopeful, I don't know how the wrong will become right; but the great and

loving Father of all knows and he will do it according to his infinite wisdom."

6. *Edith Cavell.* A British nurse who was head of a large training school for nurses in Brussels. Her courageous activity in succouring Allied fugitives from German severity and in assisting them to escape was betrayed to the Germans who arrested her on a charge of "conducting troops to the enemy." She was tried by court martial, condemned to death, and on October 12, 1915, she was shot.

She said: "I have no fear or shrinking. I have seen death so often that it is not strange nor fearful to me. Standing as I do in view of God and eternity, I realize that patriotism is not enough. I must have no hatred or bitterness toward anyone."

7. *The Soldier of the World War.* One among many, who died for a cause that he believed to be just and true. To us who still live is committed the responsibility of realizing the best ideals for which he died.

SECTION III

SPECIFIC PRAYER

FORMS OF PRAYER AND INTERCESSION FOR STUDENTS

Specific Prayer

Specific prayer should be definite without being ridiculous. Many of the old-fashioned prayers were definite but they often bordered on the absurd. At family prayers every detail of the family life came in for mention, even to the chickens. Occasionally such meticulosity was redeemed from absurdity by the tremendous sincerity of the one that prayed; more often it was not.

A Form of Prayer and Intercession for Students

Before proceeding to an analysis of the Form of Intercession itself there is place for some general remarks upon public worship for students.

Since the war the general abandonment at the older universities, both in England and in America, of compulsory attendance at chapel has revealed how slight a hold traditional forms and methods of worship have on the student. Students are indifferent or even hostile to the habits of worship in the churches. This indifference or hostility is certainly no reason for blaming the students, nor are the churches wholly blameworthy; for the student lives in peculiar circumstances for which the worship of the Church is not particularly designed.

Of course students are not entirely different from young men outside college. They have the same elementary temptations, they share much the same ambitions and the same fears, but in addition to what they have in common with other young men, they have the problems that come from a peculiar and temporary mode of life.

There are three factors that go to make the situation of the student peculiar. First, like any other adolescent, he has the problem of becoming independent of the home, but in contrast with the boy who does not go to college, his financial dependence on home is protracted while his intellectual independence of home is exaggerated. At sixteen Jack, who works in the factory, is financially independent of his family, but because he lives in the same mental environment as his father there is no great gulf fixed between the mind of father and son. On the other hand, Fred, who goes to college, at 19 or 20, is still financially dependent upon his parents and at the same time is rapidly moving into a mental environment leagues removed from that at home.

For this reason the college boy finds the adolescent problem of winning independence a particularly thorny one. This difficulty reflects in his attitude to traditional forms of worship.

The second factor in the peculiar situation of the student is that (though he may be twenty or twenty-one) he has no responsibility to shoulder. He is encouraged to think for himself but has little opportunity to act for himself.

This lack of responsibility is clearly connected with the third factor, which is commonly recognized to be the mark of the student. The student tends to be abstract and academic. He infuriates his elders with his theories, when he does not make them smile a little sadly.

The peculiar situation of the student then is this: for him financial independence of the home is delayed while intellectual independence is accelerated; responsibility and achievement are also postponed in the interests of preparing him for greater responsibilities and achievements, *e. g.*, the student usually postpones marriage to a later date than any other class. Finally he is inclined to be theoretical and academic in his attitude to life.

This peculiar situation of the student means that he has peculiar needs which should find outlet and satisfaction in his worship. He shares the common temptations of men, but because he is a student these temptations come clothed in a special way. The moral difficulties of his personal life are accentuated because the student lives in a group which is discarding authority as a sanction for moral standards and is seeking a naturalistic ethic. But while the student is less definite in his conception of what is right and wrong than is his uneducated cousin, yet, at the same time, by reason of his education the horizon of morality is extended. The student sees what his uneducated cousin can be excused for ignoring, namely, that morality is more than a personal question of individual unchastity or of robbing a bank, but that

morality is social as well as personal. The student who may seem lax or perplexed about questions of personal conduct which to the folks at home are as clear as black and white, is often quite confident that accepted and even honoured systems of government and business involve moral difficulties. The ethical interest of the student class is more complex, but is also broader, than the ethical interest of any other group.

The moral difficulties of the student are characteristic; so, too, is the inquiring, doubting habit of mind characteristic of the student—or should be. The child and the practical man may perhaps legitimately accept religious beliefs at their face value. The student who does so is a traitor to his class. The student should have continuous and searching doubts. A student congregation ought to demand a very high standard of intellectual honesty in its worship. An ordinary congregation may, perhaps excusably, find comfort in rather naïve pictorial expressions. The student who is true to his privilege of pursuing truth with his mind will only be disturbed and distracted by such expressions. Worship for him must be intelligent. It must be able to stand the test of an appeal from his heart to his head.

Students have their peculiar needs but they have also their peculiar qualities. The genuine student (and not every one that enters college is a student) has two noble qualities; he is consumed with a passion for inquiry, and he is responsive to a call to self-sacrifice.

At the student's passion for inquiry and at its consequences for his worship we have already glanced. Absolute intellectual sincerity is one demand that the best students make of their religious leaders; the other demand is that their leaders shall appeal to the highest. Youth has a lovable capacity for self-sacrifice. Youth is willing to follow a leader who will walk the narrow way. And students, who as a class are the flower of youth, prefer the higher to the lower and have not yet been discouraged from pursuing it.

A student congregation expects, therefore, not only that its worship shall be sincere and intelligent, but that it shall be demanding. The more you ask of students the more you get. There is a willingness to give up themselves to something greater than themselves which is the noblest quality that youth has. The old expect to find in worship consolation; the student hopes to hear the call to battle for a supreme cause.

Anyone responsible for the conduct of student worship should, therefore, bear in mind these qualities of students—their passion for inquiry and their willingness to fight for any cause that they esteem great. Intellectual sincerity and an appeal to self-sacrifice should be two elements in all student worship. Students should not be encouraged to think too provincially of the needs of their campus; their thoughts should be turned to their opportunity and responsibility in the world that they are preparing to enter.

The Form of Prayer and Intercession for students is divided into four main sections. The first is occupied with the general concerns of the student. The second section is concerned with his particular failings and temptations. The third section is devoted to campus problems which, as they are local and temporary, have been here only briefly suggested as topics, though in practice they should receive more detailed and specific treatment. The fourth section is directed toward the larger world beyond the campus. Finally there is an appendix of a few prayers particularly appropriate for student use.

Although there have been gathered here into one form various intercessions and prayers especially suitable for student use, yet in practice the whole order would generally prove too long. It is better, as a rule, to use the parts separately but consecutively. This can be done very easily at a student conference where the custom is to open each session with prayer.

INTERCESSIONS FOR STUDENTS

(1)

O God, the giver of all good things, we thank Thee for our home and for our college and for the heritage that is ours. Bless this university. Grant that we may maintain every good tradition which our fathers have preserved and that we may press forward to the attainment of new truth.

Bestow upon us all the grace of honesty of mind. Teach us the hard discipline of scholarship. Give to

us and to all other teachers and students the true love of knowledge which makes all study a satisfaction and delight. Bind us one to another with the spirit of loyalty; remove far from us the bitterness of rivalry; inspire us with the firm purpose to seek first, not our own advantage but the common good.

Pour Thy Spirit upon us and upon the students of other nations that we may devote ourselves to Thy service and go forth into the world prepared and with a good courage. Amen.

Let us give thanks to God:
For His gifts of truth, wisdom, and knowledge,
Thanks be to God
For the scholars and sages and artists of the past,
Thanks be to God.
For those who provided for schools, colleges and other places of learning, especially for our benefactors.
Thanks be to God.
For the great opportunities that are opening before us,
Thanks be to God.
For parents and friends who are making it possible for us to use these opportunities
Thanks be to God.

Let us pray God
For His gifts of wisdom and knowledge,
For health and the zest of living,
For sincerity and earnestness,
For courage of mind and will as well as for physical courage,

For whole-hearted devotion to a worthy cause.
Minister: Lord hear our prayer.
People: And let our cry come unto Thee.

O Lord, who didst Thyself grow in wisdom and stature and in favour with God and man, grant that the mystery of such growth may operate in us that we may become Thy true and faithful disciples. Amen.

(2)

O God our Father, in Thy sight we are as little children. Help us to see and to acknowledge our failings. We are truly sorry for our wilful errors; we are eager to learn from our mistakes; we seek not to escape from the consequence of our sin but we earnestly desire to be restored to our right minds and to our fellowship with Thee.

Rouse us out of our complacency at ourselves with a glimpse of Thy glorious purpose for this imperfect world. Humble our pride with Thy majesty. Purify us with the fire of Thy love; so that, as masters of ourselves and as servants of Thy will, we may with renewed strength take that part in life to which we are called. Amen.

Minister: O Saviour of the world (who by Thy Cross and precious blood hast redeemed us)
People: Save us and help us we humbly beseech Thee, O Lord.
From the blindness of pride, from arrogance, and from all contempt for others
Good Lord deliver us.

From undue sensitiveness, from a morbid feeling of inferiority, and from a lack of humour,

Good Lord deliver us.

From too great regard for convention and from wilful breaches of it,

Good Lord deliver us.

From all uncritical loyalties, from all extravagancies of spirit and from undiscerning love,

Good Lord deliver us.

From all impurity in thought, word, and deed,

Good Lord deliver us.

From complacency and from dullness of heart and conscience,

Good Lord deliver us.

From idleness and frivolity,

Good Lord deliver us.

(*Then shall the leader say:*)

Hear what comfortable words our Saviour Christ saith unto all who truly turn to Him.

Come unto me, all ye that travail and are heavy laden, and I will refresh you. (St. Matt. 11:28.)

So God loved the world, that he gave his only begotten Son, to the end that all that believe in him should not perish, but have everlasting life. (St. John 3:16.)

Hear also what Saint Paul saith. This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners. (1 Tim. 1:15.)

Hear also what Saint John saith. If any man sin we have an Advocate with the Father, Jesus Christ

the righteous; and he is the Propitiation for our sins. (1 St. John 2.)

Let us pray.

(*The Collect.*)

O Lord, raise up, we pray Thee, Thy power, and come among us, and with great might succour us; that whereas, through our sins and wickedness, we are sore let and hindered in running the race that is set before us, Thy bountiful grace and mercy may speedily help and deliver us; through Thy Son our Lord, to whom, with Thee and the Holy Ghost, be honour and glory, world without end. Amen.

(3) CAMPUS AFFAIRS

This section is devoted to particular and specific student need and activities which vary from time to time and from place to place. Here therefore it is not possible to do more than hint at certain topics which should be considered. The *Student Movement Magazine* in England and the *Intercollegian* in America will furnish the leader with subjects for intercession while others will be naturally suggested by his knowledge of local conditions.

Such topics can be cast in some such form as this:

Let us remember foreign students who have left their native land to study in Europe and in America.

That they may meet with genuine hospitality.

That it may be their good fortune to discover what is best and highest in Christendom and in the Christian way of life.

That they may be enabled to share with us of the Western world all that is finest of their civilizations.

Let us also remember before God the work of the Student Y. M. C. A. (or of the S. C. M.);

especially the leader of the national organization

our local leaders

the student cabinet on this campus.

Let us pray for God's blessing on the work (or programme) that we are now undertaking.

Grant, O Lord, that what we begin in Thy Name we may finish to Thy glory. Amen.

(4) THE STUDENT'S PART IN THE WORLD

O God, who hast formed us to be instruments of Thy creation, grant us Thy aid to fight manfully for Thy perfect freedom and to contend fearlessly against all evil and to make no peace with oppression; and that we may rightfully use our freedom, help us to employ it in the furtherance of justice among men and nations to Thy eternal glory. Amen.

Let us consider before God the needs of the world:

for the skill of doctors,

for the sympathy of social workers,

for the vision of prophets and preachers,

for stewards of the mysteries of God,

for poets and seers,

for scientists,

for honest labour whether of hand or of brain,

for statesmen who are both righteous and wise,

for business men devoid of greed and of the lust for power,
for men and women content to do their part in the lowly walks of life.

Minister: The harvest truly is great
People: But the labourers are few.

Let us also consider before Him the gifts and talents with which He has endowed us,
our minds,
our youth and strength,
education,
money,
social position.

Minister: Unto him that hath shall be given
People: And from him that hath not shall be taken away that which he seemeth to have.

Grant we beseech Thee, O Lord Jesus, that all those in our schools and colleges may seek to find out what Thou wouldest have them to do in life, and earnestly to strive to follow Thee, who in Thy boyhood didst choose to do Thy Father's business. Amen.

(*Taken from "A Chain of Prayer Across the Ages" —source unknown.*)

MISCELLANEOUS PRAYERS FOR STUDENTS

At the Parting of Friends

O Lord Jesus Christ, who once didst walk as a friend the gift of friends, we thank Thee for friendship.

As we part to go our own ways we dedicate our

friendship to Thee. Consecrate it, O Lord, as a blessed memory and inspiration to each one of us.

May the high hopes and noble ambitions that we have shared one with another bear fruit. May the love between us and our friends be for us a sacrament and a symbol of Thy love. Surely through comradeship mortal man lays hold of things eternal.

Unto Thee, O Lord, we give thanks, and to Thee, O Lord, we commend our friends and ourselves. Amen.

A Prayer before Study

O God of truth, teach me to reverence Thee in all truth, However hard the facts may be to find, however disturbing they may be when found, may I be relentless in their quest.

INVOCATION AT COMMENCEMENT

Mysterious God, unto whom all hearts are open, all desires known, and from whom no secrets are hid, we bring to Thee our aspirations and our hopes.

In Thy Presence we are made ashamed of every low ideal, each wasted opportunity and our wilful folly: As we think upon the wonder of this world and the glory of Thy continuing creation our desires become nobler and more worthy of our manhood. Our thoughts are turned from private ambition to the public good, from selfishness to service, from rights and privileges to the trust which has been laid upon us.

From Thee, the Lord and Giver of Life, we have received life, as a gift to be enjoyed but also to be

used, as a treasure to be spent not hoarded. From paltry aims, from easy contentment, from sloth, from security, turn us to the adventure of true living. We ask neither ease nor pleasure but the happiness of finding what is worthy of our best.

To Thee, the Author and Giver of all good things, we render hearty thanks for all the blessings of these past years: for friendships made, for work done, for glimpses of truth and beauty. Therefore in gratitude we remember before Thee our parents and friends, who by their love brought these good things within our reach. We remember also the citizens of this State, nameless benefactors, who by their toil in business, in mine, in factory, or on the farm, have procured for us the leisure to teach and to learn. If we abuse the privilege that they have so hardly won for us, do Thou exact a heavy recompense at our hands. Solemnly we accept our obligation to use our talents in Thy service for our fellow men.

We remember before Thee this University: the Regents, the President, the Deans, the Faculty, and the Student body. Grant that all members and officers in this University may work in harmony, preferring the welfare of the whole to personal triumph and party prejudice. And finally we pray Thee for the graduating class. May their vision remain undimmed whether by failure or by success; may they have courage to face harsh reality, humour to bear with disillusionment, and energy to press toward the mark of the high calling to which Thou dost call mankind.

APPENDIX

Concerning Books on Public Worship

Books on Public Worship

Every minister should reserve a shelf in his study for books on prayer and worship, but so many devotional books, prayer books, and books on worship are published that a haphazard selection is almost certain to be bad. The books suggested below would form a small shelf of reliable books appropriate for the needs of a minister who desired to be familiar with the best thought on the subject and some of the best examples.

(a) Books on the Theory and Principles of Public Worship

Public Worship. T. Harwood Pattison. American Baptist Publication Society, 1900.

The author of this book had the advantage of being brought up as an Anglican and then becoming a Baptist minister. He was therefore able to draw upon a wide and diversified experience. His practical suggestions are excellent and particularly suited for ministers in non-liturgical churches. The book is attractively written, and, though thirty years old, is in its field unsurpassed.

Divine Service. Dr. W. E. Orchard. Oxford University Press, 1921.

The introduction to this Prayer Book though brief is admirable. The orders of service contained in this book are fine examples of the adaptation of traditional forms to modern needs. Dr. Orchard is a Congregationalist but this book is particularly valuable for Episcopalians.

IDEAS OF CORPORATE WORSHIP. Dr. R. S. Simpson. T. & T. Clark, 1927.

An able discussion by a Scotch Presbyterian divine of the theory of worship. The author's view is soundly conservative and incidentally discloses that the gulf between Protestant and Catholic is not so wide in theory as it is in practice.

ART AND RELIGION. Van Ogden Vogt.

Very valuable for its appreciation of the æsthetic principle in worship. Includes some interesting experiments made by Unitarians.

THE PUBLIC WORSHIP OF GOD. Dr. J. R. P. Sclater. Doubleday, Doran & Company, 1927.

High spiritual and psychological values are contained in these helpful suggestions to leaders of worship.

(b) TRADITIONAL FORMS OF WORSHIP

Public worship to-day suffers both from an infatuation for old forms and from an ignorance of them. Anglo-Catholics are too prone to ransack the past with antiquarian fervour; Protestants neglect the past. The reasonable attitude considers ancient forms

in their true historical setting to see how ancient forms met ancient needs and so to discover how modern needs can be satisfied. There is I believe no more fruitful hobby for a minister than to acquaint himself with the traditional forms of worship. He need not slavishly imitate them to find that his liturgical taste is corrected and improved by an acquaintance with the ancient forms.

LITURGIES EASTERN AND WESTERN. Brightman. Oxford University Press.

The title is, for the present, unfortunately a misnomer, since only the volume on Eastern Liturgies has been published. This book contains almost all the ancient Christian liturgies, but as the Greek liturgies are given in the original, the value of this book is restricted to scholars for whom it is indispensable.

THE SERVICE BOOK OF THE HOLY ORTHODOX CATHOLIC CHURCH. I. F. Hapgood. Association Press, 1922.

Those who are unable to use Brightman's magnificent book will find here an excellent authorized translation of the Greek rite, with a competent introduction to the complex ritual of the Orthodox Church.

THE ROMAN MISSAL. Dom. F. Cabrol (editor).

It has the Latin printed on one half of the page and a fine translation by Dom. Cabrol on the other. A few very short notes by Cabrol add vastly to the

value of this particular edition of the Missal. The Roman Missal amply repays continual study and use.

THE ANGLICAN PRAYER BOOK.

The best edition to use is probably the so-called "Deposited Book," which the British Parliament rejected in 1927. It contains the whole of the unrevised Prayer Book, together with the latest proposed additions and revisions.

(c) MODERN COLLECTIONS OF PRAYERS AND SERVICES

Of these there are legion, but the following I have found especially helpful.

A NEW PRAYER BOOK, with foreword by Dr. W. Temple Bishop of Manchester. Oxford University Press, 1923.

These slim pamphlets are commonly called The Grey Books and are a somewhat radical revision of and supplement to the Anglican Prayer Book. Some of the proposed intercessions are particularly fine and are easily adapted to American use.

THE TEMPLE. Dr. W. E. Orchard.

Dr. Orchard is responsible not only for the Prayer Book mentioned in the first part of this Appendix, but also for this volume of "pulpit prayers."

A BOOK OF PRAYERS FOR STUDENTS. Published by the British Student Christian Movement.

A first rate collection for use with students and young people. From internal evidence it would be

difficult to guess whether it was composed by Anglicans or Presbyterians, so well are the two tendencies and temperaments harmonized.

A Chain of Prayer. Fox. John Murray, 1923.

This volume is quite indispensable. Over a thousand prayers have been collected from all sources—Christian, Jewish, Pagan. It suffers from a poor index and worse arrangement; but by numbering for oneself each prayer and by arranging a private index the book becomes an almost inexhaustible treasure house of prayers.

Offices of Mystical Religion. Guthrie. Century Co. 1927.

This book of Dr. Guthrie's is at once fascinating and inimitable, suggestive and stimulating, but a model quite unfit to be followed. None the less, those who wish to see what can be done by a magnetic personality, who chooses to discard traditional forms whether Catholic or Protestant, should certainly consult this book.

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